

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXX, No. 12
WHOLE No. 745

January 5, 1924

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	269-272
TOPICS OF INTEREST	
The Virgin Birth of Christ—A Medieval Best Seller—Seeing by the Paper—The Monks of Russia	273-278
COMMUNICATIONS	278-281
EDITORIALS	
Religion in the Headlines—Crime and Recreant Juries—An Arctic Missionary—Cheapening Human Life—Obedient Wives.....	282-284
LITERATURE	
The Chronicler of Poker Flat—The Wise Men—The College Choice of the Ten Best Books—Reviews—Books and Authors.....	284-288
SOCIOLOGY	
Rights for Women or Privileges.....	289-290
EDUCATION	
"The Same Old Bill".....	290-291
NOTE AND COMMENT.....	291-292

Chronicle

Home News.—The only important event of a politically uneventful Christmas week, was the increasing evidence of accumulating opinion favorable to the Mellon tax proposals.

Public Opinion on Tax Reduction Congressmen and Senators can be placed in three classes, according to their attitude toward the bonus: those

who are unreservedly in favor of Mr. Mellon's proposals; those who favor a modified tax-reduction plan and the bonus also; and those who favor a bonus and are against tax-reduction. It daily becomes clearer that the general drift of politicians is away from the third class through the second and into the first. This is resulting from the surprising pressure laid upon the legislators by their constituents, especially those who are taken by the feature in the Mellon plan that will relieve the strain on the smaller incomes. Hence the congressional struggle on the Mellon plan will probably not be a partisan fight, because the Democratic whips will probably not dare to try to line up their party against the plan. On the other hand the Republican radicals, some eight or ten, are counted on to resist the Mellon plan in the Senate, and to offer a counter proposal of restoring the excess profits tax and a tax on stock dividends. This defection is off-

set by the ten or more Democratic Senators who have already come out in favor of tax-reduction. Chairman Green of the House Ways and Means Committee announced that the committee would finish its labors in time to have the bill on the floor of the House by the middle of February, which gives thirty days for consideration of what are called controversial features of the Administration proposals. However, it is expected that the main features will be settled by January 10, on which date the Republican conference is to be held for the purpose of considering the bonus question.

Chile.—Dispatches from Santiago de Chile give a fair clue to the differences now existing between the President of the republic, Señor Alessandri, and the Chilean Senate.

President and Senate in Conflict It is a constitutional dispute, the results of which may perhaps be far reaching. The Senate some time ago

passed a vote of censure on the Government, and in consequence the Cabinet resigned. This, as many of the supporters of the Cabinet's action maintained, was said to be in accordance with traditions of past years and could be proved from many instances in Chilean history in the last quarter of a century. But, whatever may have been the precedents for such action in the past, President Alessandri maintains that the course followed by the Cabinet has no solid warrant for it in the Chilean Constitution. The Ministry or Cabinet, he holds, is not required to resign office in consequence of an adverse vote from one house of Congress. The President has won the Cabinet over to his point of view, and it has consented to remain in power until the elections next March.

As a result of his action, President Alessandri has been accused of aiming at the dictatorship. He vigorously denies that he has any such ambition, and the Chilean *chargé d'affaires* at Washington explicitly stated that the executive was acting strictly within his constitutional rights. It is to be hoped that the differences between Señor Alessandri and the Senate will be soon settled and that there will be no attempt on his part to usurp any dictatorial powers. The President came into office with no little opposition. Old rivalries are smoldering, and any injudicious move at this time, when both among the followers of the President and his adversaries, no little rancor may still be seen, might have the most dangerous effects on the peace and prosperity of the country.

Czechoslovakia.—On the occasion of a Protestant congress, held at Edinburgh in the autumn of 1923, one of the lecturers repeated the fable, exploded in AMERICA

No Movement more than one year ago, but now again
Towards taken up by the English papers, that
Protestantism there is in Czechoslovakia a national movement towards Protestantism. Nothing is more untrue. In the period between the declaration of independence, in October, 1918, and the census of February 15, 1921, the Catholic Church in Czechoslovakia lost some 1,350,000 members, the vast majority of them only nominal ones. Of these about 700,000 increased the previously insignificant group of those listed as: "Unattached to any religious denomination," i.e., practically atheists, as the census statistics show, while 525,332 followed the founders of the new "Czechoslovakian National Church." This, as its Catechism, officially approved by the Diocesan Council of Prague and adopted by the vast majority of the sect as the text-book for the instruction of children shows, does not even retain the essentials of Christianity. They cannot, therefore, be considered as a gain by any sincere Protestant. Only about 100,000 became Protestants, by joining one or other of the several denominations represented in the Republic. According to the census the grand total of membership in these various sects is 992,083, including the whole of the Republic. The change of religious affiliation was often due merely to national motives. Where religious reasons existed they were only negative, hatred of Rome. When the days of the census were over the movement away from the Catholic Church had also ceased. Since that time there has been in Czechoslovakia no movement away from the Catholic Church, on the contrary, many who had been deceived or intimidated into abandoning it have returned. Out of the population of 13,611,349 which the census assigns to the Catholic Church, 10,384,860, or 76.92 per cent., are Latin Catholics, and 532,608, or 3.92 per cent., are Catholics of Eastern rites. Together Roman Catholics still constitute 80.21 per cent. of the total population. But even these official figures are below the reality since it is well known that before and during the days of the census frauds of every kind were committed to increase the apparent number of non-Catholics and lower figures assigned to the Catholics.

France.—On December 26, the Reparations Commission officially nominated fifteen delegates who will represent the United States, England, France, Belgium and

Inquiry on Italy on the two committees which will
Germany inquire into the condition of German affairs. They will inquire into the means for creating stable money for Germany and balancing the budget, and into the extent to which German capital has been transferred abroad, and methods by which its return can be secured. The delegates were immediately notified of their selection and invitations were

forwarded to them to attend the first meeting. Committee No. 1 deals with the situation in Germany. It will meet January 14. Committee No. 2, dealing with exported capital, will meet January 21. The only reason for the delay in the meeting of the second committee, is that one of the American members, Henry M. Robinson, President of the First National Bank of Los Angeles, will be unable to reach Paris earlier. One of the British delegates first selected, Montagu Norman, Governor of the Bank of England, was unable to come to Paris owing to urgent press of business at home. Sir John Bradbury, who, in consultation with Premier Baldwin, made out the list of the British delegates, suggested the name of Sir Robert Kindersley, a director of the bank, and the suggestion was approved. Sir Robert was the first British representative on the Bankers' Commission on which the United States was represented by J. P. Morgan.

The first sessions of the committees will be held in Paris; later on they may find it more convenient to carry on their work in Berlin. Sir John Bradbury and Louis Barthou are fully agreed that the completest liberty shall be granted the delegates to meet where and when they wish, to discuss the question from every angle, and to report impartially their findings, whatever they may be, irrespective of political considerations. An optimistic spirit prevails in the Reparations Commission and also among the delegates chosen. All realize that in the American delegate, General Charles G. Dawes, they have an ideal chairman, and that in the Americans, detached as they are from the circumstances which have so far deadlocked, to a certain extent, the entire work of the Reparations Commission, they have a "driving power" behind them, which must accomplish practical results. There is ground for hope also in the fact that the German Government considers favorably the work of the Committees, and is ready to give all the help it can, both in supplying full information on the actual and potential situation of German finance, and in helping Committee No. 2, to estimate and to identify exported capital. The Belgian and Italian delegates were selected for their expert financial knowledge, irrespective of their political prominence or leanings.

Greece.—The former Greek Premier, M. Venizelos, has decided to listen to the call of his countrymen and to return to Greece and assume, temporarily at least, if his conditions be accepted, the Government, now being carried on by the Regent, Countouriotis. The conditions which he will have to face are of a peculiar nature, and it will require all his sagacity and prudence to face them successfully. The old monarchist parties have, for the moment at least, lost nearly all their power and prestige. Their leaders have either been put to death by the Gonatas-Plastiras revolutionary Government, or discredited by the unsuccessful and imprudent rebellion of

Return of
Venizelos

Colonel Metaxas, last fall. But the fact that nearly one-third of the voters stayed away from the polls at the recent elections gives some indication that these parties may yet exercise something of their former influence.

The former Venizelist party has apparently split into two factions. One of these factions is loudly clamoring for the immediate proclamation of a republic and does not seem to be very scrupulous about the methods it follows. Its most prominent leader, General Pankatos, is the main inspirational force of its foreign and domestic policy and conservative Greeks are rather afraid of his radical and revolutionary program. The Liberal Venizelists are captained by George Roussos, former Greek Minister to Washington. Together with Colonel Plastiras who, in spite of some blunders, has done much to restore confidence to Greece after the losses, both economic and military, sustained in the Anatolian disaster, they would probably be better instruments for the restoration of order and prosperity in the country, than any of the extreme Radicals. The news that Venizelos is coming back has set Greece and especially the capital, as we learn from the press of Athens, in a ferment of excitement. It is to be feared that this very anxiety and the excessive enthusiasm of the Greek people, who still remember the tragedies of the Anatolian débâcle, may urge them to hasty action, and that partisanship may run high. It is hoped that M. Venizelos, sobered and broadened by past experience, may bring a lasting peace.

India.—Returns of the triennial elections for the Indian Legislative Assemblies held during December indicate that Swaraj, extreme Home Rule, has met with a considerable and unexpected success.

Swaraj Success in the Elections According to the latest available figures, 91 of the 105 districts have completed the tabulation of votes. In these districts Swaraj obtained 41 seats in the Assemblies and in the Councils hold 208 of the 637 places to be filled. In addition, 26 Independents have been elected and these will probably support Swaraj on any national question. Although the effect of the increased popularity of Swarajists will at present be felt only in the Provincial Assemblies, it is an indication that when the all-India elections are held two years hence, the central legislatures will find themselves in an embarrassing position. The Government, however, will be sure of a substantial majority of four to one, since 40 members of the Assembly and 179 members of the Council are nominated. In the Madras, Bombay and Bengal Assemblies, as a result of the late elections, Swaraj will have only a minority, but the movement is strongly organized and can carry on an effective obstructionist policy. Public support of the Indian Liberals, or Constitutionalists, has been on the wane because of two serious reverses. In the first place they failed to secure the repeal of the salt tax, which had been twice repudiated by the Indian Parliament; they were, moreover, unable to prevent the Liberal Viceroy,

Lord Reading, from exercising his statutory powers to "certify" on his sole authority this obnoxious tax. Secondly, they have been severely criticized for their subserviency in regard to the compromise settlement of the Kenya problem. The feelings aroused by these two measures and the growing suspicion that the projected reforms were only a caricature on Home Rule has increased the number of malcontents and driven them to the support of Swaraj. Although the Gandhi non-Cooperation movement is now practically in ruins, the new non-Cooperators are carrying on a vigorous policy of unreasoning obstruction and announce their intention of wrecking the Legislative Councils from within. The success of Swaraj cannot yet be called a victory. It is an alarming symptom to the Government and points to an increased difficulty in keeping the country quiet and forecasts a possible attainment of the Swaraj aims.

Ireland.—Official statements by the Minister of Finance and the members of the Free State Government declare that the recent Free State loan of £10,000,000 has been

Success of the Loan

an unqualified success. Applications were coming in so fast that the lists were closed three days before the advertised date of closing. Even then the loan was oversubscribed and it was calculated that if the lists remained open there would result an oversubscription of forty per cent. Final figures on the loan are not yet obtainable since telegraphic reports from the provincial banks give only rough totals. There was little doubt, even from the beginning that the loan could be easily floated in Ireland itself, but the manner in which the loan succeeded has been particularly gratifying to the Government. The big business interests would naturally come to the support of the *de facto* Government, but the cooperation of small investors would be an indication of the strength of the Free State Party. The applications from this latter class were small at first, but they continued to improve so that they finally became the chief factor in ensuring the full success of the loan. As interpreted by Mr. O'Higgins, "the manner in which the small investors rose to the occasion, gave the measure of ability to build a worthy State upon the Irish people's confidence in their foundation of the Treaty signed two years ago in London."

From Government sources, announcement has been made that the release of the political prisoners being held without trial has been proceeding expeditiously. Although

Release of Prisoners

the exact numbers of those released and those still retained in custody have not been given, it was reported that Christmas morning found the jails and the detention camps almost empty. According to Republican papers, shortly before the abandonment of the hunger strike assurances were given to Republican leaders by Mr. Cosgrave that the interned prisoners would be given their freedom in the near future though no fixed date would be set for the release. Noteworthy in this happy event is the character

of the men who have been freed. Many of the most active Republican leaders, including a number of the Deputies elected at the last election and some of the prominent fighters are among the released. Among those who are reported to have been set free are Joe McGuirk, one of the defenders of Four Courts, Art O'Connor, former Minister of Agriculture, Sean O'Kelly, Sinn Fein representative in Paris and Rome, Robert Barton, who repudiated the Treaty on the grounds that it had been obtained by duress, and Countess Markievicz. No news, however, has come as to the release of Mr. De Valera, Mr. Austin Stack and the most prominent Republican leaders.

Mexico.—Associated Press dispatches of December 26, from Mexico City, state that on the eve of Federal offensives against the rebellious forces headed by Generals

Peace Move

Enrique Estrada and Manuel Dieguez in the State of Jalisco, and Generals Fortunato Maycotte and Castro in the State of Oaxaca, reports were again in circulation that efforts were being made to bring about peace. The prime mover in the peace campaign is said to be General Angel Flores, Governor of Sinaloa, himself a Presidential candidate. According to other reports given out by the *Excelsior*, Judge Manuel Tellez, heading a special commission, arrived in the capital with the Flores proposal. After conferring with General Estrada at Guadalajara, Judge Tellez was reported to be in wireless communication with General Maycotte, and with Adolpho de la Huerta, leader of the revolt at Vera Cruz. Details of the peace proposal could not be definitely learned. It was stated however that Judge Tellez conferred with President Obregon before the latter departed on December 25 for Irapuato for the purpose of directing the offensive on the Jalisco front. An important factor in the peace movement is the prohibition issued by the United States Government against the export of arms and ammunitions to the party in revolt against the Obregon Government. Without help from abroad it seems almost impossible that the rebel movement can last any length of time.

From Mexico City it was reported, December 26, that battles of some importance were expected in the near future, on the western front near Guadalajara, and on the eastern front near Tehuacan. In an enveloping movement, Federal forces drove the rebels out of Guadalajara to the south in the direction of Sayula, where it is expected that the troops under General Estrada will make a stand. Other Government troops are preparing a movement against the rebel General Maycotte at Tehuacan. President Obregon is reported leading the attack in person at Jalisco. According to *El Universal*, there are dissensions in the ranks of the rebel leaders at Vera Cruz. In the State of Guerrero, if reports may be credited, the rebel party does not seem to be drawing any recruits or gaining any sympathy. In the northern States the country is at peace, the rebellion being confined to the

southern States and Jalisco. The Mexican railways resumed traffic to Puebla. Obregon, in spite of some partial successes of his enemies, seems to hold the situation well in hand. The peons and farmers are rallying to him.

On December 28, further news of the movement for peace came from Mexico City. If the news may be credited, some of the Congressmen ranking among the firmest supporters of De la Huerta, proposed José Vasconcellos, now Minister of Instruction, as a compromise presidential candidate. They obtained, so the report runs, their former candidate's consent for the withdrawal of his candidacy, under the condition that assent to the proposal be given by General Calles, the candidate backed by President Obregon. The Administration's attitude was set forth by Enrique Colunga, Secretary of the Interior, and the ranking official in the City of Mexico during the absence at the front of President Obregon. He is reported as saying that he did not believe that General de la Huerta had wirelessly to the President asking for an armistice, during which the terms of peace might be discussed. The Secretary of the Interior added that the Administration could not enter into negotiations relative to the withdrawal of Adolpho de la Huerta as a presidential candidate in the next elections, as through his rebellious activities De la Huerta had eliminated himself from the field. Further light was thrown on these peace and armistice maneuvers by a statement made by Judge Tellez, concerning the campaign for the presidency of General Angel Flores, Governor of Sinaloa. According to the Judge, Flores had not renounced his presidential aspirations or his campaign, and the mission he headed from Sinaloa had not brought either compromise or peace proposals for the consideration of President Obregon. The latter who, according to news from Washington, is to receive help in arms and ammunition from the United States, expects that by the end of January the military situation throughout the entire republic will be dominated by the central Government.

Recent events in the Protestant churches give an especially poignant interest this year to the Church Unity Octave which the Church celebrates during the days from January 18 to 25. Mr. Floyd Keeler, himself a convert, will next week present a sympathetic account of the aims and the hopes we should cherish during these eight days of prayer.

Following the presentation this week of the correct case for the Virgin Birth, a paper next week will take up the arguments of the Modernists and see what they are worth.

Mr. Charles A. McMahon will describe a movement which is taking hold among our Catholic people, namely the study-club movement. He will show how much there is to be gained by the study club in the way of education after our school days are over.

The Virgin Birth of Christ

WILFRID PARSONS, S.J.

WHEN we speak of the Virgin Birth of Christ, just what do we mean? We mean that Christ had no human father, that He was "conceived of the Holy Ghost" not of man, that up to the moment of His birth, Mary was an inviolate virgin. We mean, further, that the actual birth of Christ was miraculous; that as He came into the world from the stainless body of His Mother, Mary, remained a virgin. Through the veils of flesh He passed as light passes through a window-pane, as He rose through the sealed tomb, as He passed through the locked doors on the day of His Resurrection. That Mary was an inviolate virgin before, during, and after the birth of Christ, are three separate dogmas of Faith, accepted humbly and proclaimed proudly by every Catholic.

Sometimes by well-meaning but ignorant non-Catholics and sometimes by ill-instructed Catholics, the Virgin Birth of Christ is confused with the Immaculate Conception. We can make the matter clear by saying that the latter is the Immaculate Conception of *Mary* and the former is the Virgin Birth of *Christ*. Mary herself was conceived and born in the natural way, but unlike the rest of mankind, she was free from original sin from the first moment of her conception. She was "conceived immaculate," that is, her soul was never touched by the stain of original sin. Christ was conceived by Mary, His Mother, not through the cooperation of man, but through the power of the Holy Ghost. Jesus Christ was conceived by a virgin and born of a virgin.

How is such a thing possible? In the same way that any other miracle is possible, by the omnipotent power of God, the Author of nature. When God from eternity decreed the ordinary laws of human generation, He at the same time decreed this unique and extraordinary manner of conception and birth; the "law" and the departure from the law forming together the complete and universal law framed by God for nature. In our Blessed Mother conception took place by direct action of the Creator; Mary was as much the Mother of Christ as any woman is the mother of her child; Christ's conception, however, was virginal, because it was not effected by a human father. "Rationalists" hold that God cannot work miracles, and therefore the Virgin Birth never happened. It was shown in these pages last year (April 21, 28 and May 5) how irrational it is to deny that miracles can happen.

How do we know that this particular miracle of the Virgin Birth happened? We know that it happened be-

cause the Catholic Church teaches that it happened. This is in itself complete, absolute and final proof of the truth of this doctrine. A body of teachers (1) commissioned to teach what Christ taught, and (2) guaranteed to teach Christ's truth free from any error, teaches that Christ was conceived and born of a virgin. Therefore Christ was conceived and born of a virgin. The conclusion is peremptory. Even the Rationalists, the Modernists and the Fundamentalists would admit the conclusion if they admitted the premise, namely that the Catholic Church is an infallible teacher of Christ's truth. It is for that reason that the great modern division of the world into Catholics and non-Catholics is not merely about whether this or that dogma is true or not, but about whether or not the Catholic Church is a Divinely commissioned infallible teacher.

To conceive of this matter merely as a question to be decided after an examination of texts by scholars and critics, is to go astray from the beginning. The history of documents, from the Gospels to the United States Constitution and the Declaration of Independence, however clear and definite they be, is enough to show that no man or body of men will ever by themselves reach an unanimous and definite conclusion about their meaning. That is why the Fundamentalists will never be able to defend the Virgin Birth, or any other doctrines for that matter, by appealing merely to the Scriptures. Infallibility the Gospels undoubtedly have, but no purely human interpretation of the Gospels is Divinely infallible. Christ promised infallibility in teaching His Revelation to the Apostles alone and to their successors alone. Only the one, holy, catholic and apostolic Church can tell us ultimately and definitely what the Scriptures mean about Divine Revelation, and what in its totality was the Revelation which Christ gave. This is not because we claim that the teaching part of the Church are "brighter" men or keener critics than the rest of men, but because we know as a historical fact that Christ founded a living organism, Divine because He is always present in it to see that His truth is taught, and we know that this living Divine organism is the Catholic Church and no other. To rely therefore on the Scriptures alone is to invite disaster and the history of Protestant dissension is there to prove it. It is as certain that 10,000 years from now the Catholic Church will be teaching the Virgin Birth as it is certain that she has always taught it. This is admitted even by Protestants and it is a proof of the Church's Divinity.

But what do the Gospels say? They say as clearly as it is possible to make it that Christ was conceived and born of a Virgin. As a preliminary qualification to any understanding of this subject, everyone should read the first three chapters of St. Luke and the first two chapters of St. Matthew. In passing it should be remarked that when the Modernists deny the Virgin Birth, they are thinking principally of the virginal *conception* of Christ, and not so much of the particular miraculous way in which He came from the womb, though of course they deny that also.

If we read St. Luke and St. Matthew we shall find that those two evangelists clearly say that Christ was conceived virginally. St. Luke tells us that "Gabriel was sent by God to a virgin espoused to a man named Joseph and the virgin's name was Mary." (Luke i, 26). "Hail, full of grace," he said to her, "the Lord is with thee. Thou art blessed among women." Mary was troubled at these words and wondered what they meant. "Fear not," said the angel, "thou hast found grace before God. Behold thou shalt conceive in thy womb and shalt bring forth a child, and thou shalt call His name Jesus . . ." But Mary was not calmed. She had a doubt. "How can that be?" she objected, "for I know not man." It is universally admitted that this Hebrew expression meant in Mary's mouth not only that she was a virgin but that she had a vow of virginity. If there had been any question of the ordinary manner of conception, she would never have doubted how she was to be the mother of a son. She will not give her consent to become the mother even of the Messiah, if it means giving up her virginity. The angel reassures her: "The Holy Ghost will come upon thee and the power of the Most High will overshadow thee, and therefore the Holy which shall be born of thee shall be called the Son of God." And to give her an infallible sign, he tells her of another miracle: "And behold Thy cousin Elizabeth [Elizabeth was long past the childbearing age] has herself conceived a son in her old age, and this is the sixth month of her that was called sterile. *For nothing is impossible with God.*" Then and then only did Mary yield and utter her immortal *fiat*: "Be it done unto me according to thy word."

An incident that happened a few months later confirmed the words of Gabriel. St. Matthew narrates it to let us see the manner of Christ's conception, (Matt. i, 18). St. Joseph, the spouse of Mary, finally noticed that his wife was with child. Matthew tells us that their relations had been virginal and that the child was of the Holy Ghost. St. Joseph did not know this latter fact though of course he was well aware of the former. As any other man would do, he immediately concluded that his wife had been unfaithful to him. "But Joseph was a just man and not being willing publicly to expose her, he was minded to put her away privately." In the midst of his extreme anguish, an angel appeared to him, saying:

"Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call his name Jesus, and he shall save his people from their sins." Thereupon St. Matthew reminds us that here is the fulfilment of the prophecy of Isaias: "Behold a virgin shall be with child and shall bring forth a child, and they shall call his name Emmanuel, which being interpreted is God with us." (Is. vii, 14.)

This prophecy of Isaias is interesting in itself and also shows the Scriptural foundation for the Church's assertion of what she has kept in her memory from the days of Mary herself, namely that in the actual birth of Jesus Mary remained a virgin. The Hebrew of these words literally translated is: "Behold there will be a virgin found with child and giving birth to a son." It is the virgin who will be with child and it is the virgin who will bring him forth. The word used by Isaias is '*almah*, and the seventy Jews who three centuries before Christ translated the Scriptures into Greek, translated '*almah* by the Greek word for virgin. With this meaning it is nearly always used in the Old Testament, and taken together with the circumstances in which the words were uttered, the demonstration becomes complete. Isaias had told King Achaz to ask the Lord for a sign, (Hebrew: *aoth*, a unique, wonderful sign, a miracle). Achaz refused. Then said Isaias: "Hear ye therefore, O house of David . . . the Lord himself will give you a sign, (*aoth*). A virgin will be found with child, etc." If '*almah* meant merely a young girl, there would be nothing very wonderful in a young girl having a child. The truth is that '*almah* may or may not mean virgin in itself. In the circumstances it must mean virgin here, or Isaias is talking nonsense. The "sign" for the House of David is that a virgin will conceive and bring forth a child. But even if we did not have that passage and the interpretation that the inspired writer Matthew gives it, it would be enough to know the truth of the Virgin Birth, if, as we said before, the infallible Church teaches the Virgin Birth.

The infallible Church teaches that Christ was conceived and born of a virgin, and every Catholic, convinced that the voice of the Church is the voice of God, believes it with Divine faith. What is more, every Catholic always has believed it, and in the very earliest documents we possess after the Gospels, those of St. Ignatius Martyr (96 A.D.) and St. Justin (150 A.D.) we find the doctrine and we find it, too, painted on the walls of the Roman catacombs before the end of the first century. In an unbroken line from that time the Church always has taught that Christ was conceived and born of a virgin, and always will teach that doctrine, because she is the divinely commissioned infallible teacher of truth.

Next week the position of the Modernists on this doctrine will be considered and refuted. (7)

A Medieval Best Seller

CLARENCE F. BURKHARDT

IF the inventor of the printing press were to return to earth and hear the charge made that back in the Middle Ages the Church kept the Bible from the people, he would certainly agree with De Maistre that much that is called history is a conspiracy against the truth. Prejudice, which "sees what it pleases, but cannot see what is plain," is the chief reason for the continued existence of this glaring historical error, and while it has been abandoned by Protestantism, pretended friends of the latter have seized upon it as a weapon against Catholicism. When Gutenberg completed his epoch-making invention in 1452, its first fruit was the Bible, and between then and the time of Luther's revolt, a period of more than half a century, fourteen editions of the complete Bible in High German, and five in Low German appeared. This is never denied by any reputable historian, although religious bias in some cases seems perfectly willing to allow this truth to remain in the background.

In view of the fact that the charge is still made in this day of enlightened historical research, and as the constant repetition of falsehood has the gradual effect of clothing it in the robes of truth, it may sound strange perhaps even to some Catholics when it is asserted that the Bible was really better known among the people in those days than in our own. Sermons in the Middle Ages were fairly saturated with Scriptural allusions, and had the Bible not been handed down to us, we would nevertheless still be able to reconstruct it from the voluminous works of the spiritual writers of that misrepresented period. Some of the most scholarly men of the time gave special attention to the study and expounding of the Scriptures. Biblical commentaries were very common. It might be interesting to know that the present verbal concordances to the Bible are modeled after one that was compiled by Hugh St. Cher in the year 1200, and that the present division of the sacred volume into chapters is the work of Stephen Langton, of the same century. The importance of this work is attested by the widespread adoption of the arrangement not only into all modern versions of Holy Scripture, but also into those texts used by the Eastern churches. The Jews have also seen the advantages of this innovation, and it can be said that the hand of this English cardinal has left his mark on the Talmud.

The encyclical letter, *Providentissimus Deus* of Pope Leo XIII regarding the study of the Scriptures contains much in the way of practical suggestions thereon that were made by the Angelic Doctor, St. Thomas Aquinas, back in the thirteenth century. That the opinions of this eminent thinker continue to be held in universal esteem is shown by the fact that present day writers on psychology, philosophy, spiritism and many other subjects still quote largely from him.

The Church, in order to encourage the study of the Scriptures in every way possible, gave its most decided support to the foundation of chairs of Hebrew, Chaldaic, and Greek at the universities of Rome, Paris, Oxford, Bologna, and Salamanca. Through the philological researches thus made possible, scholars were enabled to comprehend more clearly the literal sense of the Old Testament, the books of which were originally written in those ancient tongues.

The frescoes and the stained glass windows in the churches of those days lend their testimony to the assertion that the subject matter of the Bible was universally known, for we find that they were rich in scenes from the Old and New Testaments. Besides these, there existed then what were known as the picture Bibles, intended for the benefit of those unable to read. Copies of several of these, the most elaborate and beautiful manuscripts that have come down to us from the Middle Ages, are in the Bodleian Library, Oxford, the National Library, Paris, and the British Museum. Persons having the opportunity of viewing these remains of the days when the Bible is said to have been withheld from the people make decidedly poor material to work on, for those endeavoring to maintain this falsehood. The poem of Avitus, Bishop of Vienne in the fifth century, dealing with important events in the Old Testament, is acknowledged by modern critics to compare with Milton's "Paradise Lost."

"But," is objected by some, "most Bibles were in Latin." This is true, but it must be remembered that this was the almost universal language of literate people those days. However, as our modern languages began to take form, we find the whole Bible translated into at least all of the following tongues: Italian, French, Flemish, Spanish, Bohemian, Slavonic, German and English. This was long before Luther saw the light of day.

The Holy Scriptures were regarded in the Ages of Faith as the Tower of David, of which Solomon sings. Bibles were specified in wills those days, and referred to as things of transcendent value. Monastic records are full of such documents. In the eyes of the founder of one religious order, the Bible is considered the basis of all the rules of the cloister.

A love for Biblical study among the laity was also very general. In the thirteenth century, the familiarity of the French people with the sacred text shows itself very plainly through their popular sayings and forms of expression. King Alphonso of Aragon and Naples, who used to read Caesar and Livy every day, and who translated Seneca's epistles into Spanish, had read thoroughly the whole Bible from beginning to end fourteen times. Antoine du Faix in his book of instructions composed for Charles, Duke of Savoy, in recommending books, advises him to become above all well versed in the New Testament in order to enable him to be on his guard against the heretics of the day. This author is regarded by recent observers as having a profound knowledge of human

nature, and his ideas on education are considered admirable. Oliver de Clisson in his last will bequeathes to the Dame de Rochefort his Bible in French. Mabillon relates that the heroic Duc de Montausier had read the New Testament one hundred and thirteen times. In Benedictine monasteries the novices were required to learn the New Testament by heart, and we know of many who retained that knowledge till death.

From Italy comes the voice of Savonarola, saying:

God is witness how often while I have been preaching to the people, when I have wandered into the subtle doctrines of philosophers with words of human wisdom that I might show the depth of the sacred words to inflated minds, or to the sciolists of the world, I have perceived a certain impatience of my auditors, and that I was less attended to not only by rude, but by skillful ears: but as often as I returned to the majestic language of the sacred page, I could discern that I excited a wondrous attention, and that all eyes were fixed upon me as if I were beheld by marble statues.

Not only the religious, but also the most erudite and scientific men, after having once tasted the fountain of Holy Scripture, regarded all other studies as of secondary importance in comparison with the study of the Book of Life.

In England also, the people had the Bible from the first centuries. Anglo-Saxon translations are known to scholars. As this tongue gradually developed into our present-day English, new translations were made from time to time in order to keep the Word of God intelligible to all the people. The Psalms in rhyme were also in popular use long before the Reformation, and the claim that this upheaval marked the beginning of such use is far from the truth, like so many other tales used for partisan purposes.

In view of the fact that so many ancient books to which reference is sometimes made, have perished, how was it that the Bible escaped this fate, and was preserved through the long stretch of time between the Council of Carthage in 397 when its canon was determined, and the invention of the printing press in the fifteenth century? The careful solicitude of the Church is here manifest. The work of monks and nuns protected the Word of God from oblivion. To transcribe it had always been their dearest occupation. St. Bonaventure with his own hand wrote two copies of the whole Bible. The Gothic translations of the Gospels by Ulphilus in the fourth century are in the Library of Upsala, Sweden. In France, Italy, and Germany can still be found many of the Bibles collected by Charles the Bald, Emperor of France in the ninth century.

So the Bible was a buried treasure until Luther gave it to the world! A Greek dramatist tells us that a lie cannot reach old age, and judging from the frantic efforts the few remaining advocates of this falsehood are putting forth in an endeavor to keep it alive, we can reasonably believe that it is now in its death agony. Let us hope that this belief will prove to be well-founded.

Seeing By the Paper

GERALD C. TREACY, S.J.

MR. DOOLEY, in the days when he was giving the American reader something to laugh about and a great deal to think about, frequently began his reflections with "I see by the papers." He would garner an item of news, pass it along to Mr. Hennessy, and behind the smoke-screen of two corn-cob pipes they would ruminate over the news and draw their own conclusions therefrom. They were a pair of exceptional newspaper readers, for they closed their papers and began to think. In modern newspaper writing the main idea appears to be to give people something to see. The press has developed into a first-class show. Not a good piece of dramatic writing but more of a movie production. If you watch a moving picture in the process of construction you get a good idea of the process of modern journalism. Instead of the actors, substitute the news item, and call the editors the directors or producers in their varying ranks of influence on a paper and I believe you have a very vivid portrayal of modern journalism.

It is very true that a great many journalists are sincerely convinced that they are affiliated to a noble profession. They are indeed that. But this has nothing to do with the point I would make. For the profession has become a business, the business of getting out news, just as the movie is a business, and while there are fine actors and fine writers with high professional standards, both actor and writer have become parts of a big machine. What the movie is to the ordinary patron of the screen the newspaper has become to the ordinary reader. And the ordinary reader must be envisioned to understand the present position and policy of the press.

Only a few months ago a newspaper strike came down upon New York with the suddenness of the lightning flash. The morning that it came the subway riders were a mournful looking set. They were gaping at each other, and were altogether quite lost without their usual morning paper. Now what as a matter of fact had quickly disappeared out of their daily lives? Why the great passing show of a world in motion. And if you really narrowed it down, it was a very small world that focussed their interest. It was not the world that the journalist knows of stirring international events, politics, diplomacy, tottering thrones and starving peoples. But it was the world that the newspaper knows, the ordinary tragedy and comedy of life, the sporting page, the funny page, the fashion page, the deed of violence and the deed of shame, the local, the sensational, the silly and the serious, that are all thrown across the screen of newsprint morning and evening for the entertainment of the American reading-public. This is precisely what the newspaper of today is, not a creator of public opinion, nor a dominator of public opinion but a mirror, an entertainer, a business enterprise with an eye on results, circulation, advertising, dividends.

It is perfectly true that there are brilliant writers as well as hack writers, sound thinkers as well as "sob artists" in the ranks of newspaperdom. The simple fact is that they are all cogs in a big machine and if they interfere in the smooth running of the machine on its way to business prosperity they drop out or are dropped out. This idea of the newspaper developing into a big business just as the chain store, the corporation and the trust have developed into big business enterprises, explains a great deal about the power of the press for good or ill. It has all the power of all big business with this in addition that it touches life more intimately, for its traffic is with human acts, thoughts, emotions, loves and hatreds.

There is to my mind very little editorial power in the modern press, but there is great editing power that the reader never thinks of. Editors may battle away during political campaigns, they may unite editorially against a candidate or a party, they have not a shred of the influence possessed by Greeley or the older school of editors in the days of personal journalism. They have many more readers and writers, bigger equipment, tremendous mechanical advantages, and yet they cannot swing votes the way the older votes were swung fifty or even twenty-five years ago.

What, then, is the power of the press today? It is the power of propaganda, newly found during the war, perfected more and more since the war. It is not the editorial page but the news-sheet that wields the power. Out of ten ordinary newspaper readers it is safe to guess that nine are after news and the lone one after editorial opinion. Into the newspaper offices, and magazine offices for that matter, day after day there flows a constant stream of propaganda. It is pro-something or anti-something, but it keeps coming with every mail. There is hardly a venture from real estate to shoelaces that reaches any proportion in terms of business that has not a press service pushing its message into editorial rooms. We have Government press services and amusement press services, religious press services, all trying to sell their ideas. Campaigns, drives by individuals or groups rush into print and bombard editors. And so the reader "sees by the paper" just what a group of propagandists, with the editor abetting, furnishes for sight. For the editor can give a slant to the news that comes to him from the propaganda agencies. Indeed, he can give a slant to all kinds of news and exert a very subtle influence thereby. A very capable journalist of experience said to me the other day: "People of course consider the editorial department of a paper a powerful instrument. This is because of tradition. If I were raising funds for a cause or trying to ruin a man or seeking to incite a nation to war I would rather have control of its news columns than of its editorial columns. One front page story telling dramatically one incident of Brown's brutality would do more than ten editorials arraigning him for his brutality. Allied anti-German propaganda with its miles and miles of editorials did very little. It merely made those already anti-German more actively anti-Ger-

man. It was not until the Allies began to doctor the news that real conversion began. One story (mostly fabricated) of a German soldier crucifying a Belgian peasant woman did more to incite this country than all of George Creel's pamphlets trickling through editorial ink."

The real weakness of modern journalism is that the editorial rooms have thrown their shadow over the city desk. They usually do this by forcing the omission of certain facts and by playing up other facts. This is both a weakness and a danger. The reporter becomes no longer a reporter of facts but a lopsided interpreter of facts. If you listen to a speech on the radio and then look for a report on the same speech in next morning's paper, you will very easily follow the path of the shadow just referred to. It is a broken path. It is not news. It would be news if it were reported either in detail or in its essential points, and then we could turn to the editorial page to find out what the editor thought about it. This is what the daily did when Mr. Dooley and Mr. Hennessy were seeing by the papers. This is what the modern daily does not do. The weekly reviews are handling news in this way and that is why Belloc told Americans last year that the weekly and not the daily is the molder of opinion in England. How much opinion American weeklies are molding is an interesting question not to be entered upon here. But the present position of the daily is worth the attention of readers and very much worth the attention of students of journalism in our colleges and universities.

The Monks of Russia

PRINCESS M. E. ALMEDINGEN

THE greatest centers of Russia's religious life and religious labor, and, perhaps, her religious thought as well, were hitherto her monasteries. At the present time these are dissolved. But, though economically monastic life may exist no more, one cannot for a moment admit that monasticism, in its spiritual aspects, is dead in Russia. This is so vast a subject that it is difficult to deal with it briefly.

The big monasteries of Russia, as, for instance, the Kiev Lavra, the Troizko-Petcherskaya, and innumerable others in Moscow and elsewhere, have all been "nationalized." The Government persecuted them perhaps more than it did the secular clergy, probably because the religious had a stronger hold on the people. The Soviets held a fairly correct estimate of the importance of the "monkish influence" upon the peasants. Hence their policy was one of intermittent but systematic destruction, and the Russian religious were hardly ever given the opportunity to "adjust" themselves to the demands of the "Reformed Red Church." The neophytes of the latter were, bishops excepted, all seculars. The Russian Orthodox Bishops belonged by their rank to the religious, or "black," clergy, and had to keep celibacy; in this they differed from the

seculars, or the "white clergy," who were obliged to get married before their ordination.

The chaotic state of both the Government and the Church has deeply affected the monasteries. The monks' conception of the "Orthodoxy" of their Church was shaken, not to say more. There were cases when numbers of religious deliberately freed themselves from their vows and went back to the world, declaring that they belonged to no religious denomination whatever, since their own Church was destroyed. There were other cases, also numerous, when monks met with silent martyrdom, and these were specially frequent during the year 1922, when the requisition of saints' relics began and when monks, in most cases, vehemently protested against the inevitable sacrileges which accompanied these proceedings. There were again cases, and these mostly occurred in Petrograd and Moscow, especially at the Alexander-Nevsky Lavra, Petrograd, when monks came hesitatingly to the Catholic priests, laid their difficulties open and begged to be received into the Catholic Church. One must not draw unnecessary conclusions from these cases. One must not expect the whole contingent of the Russian religious going over to Rome on the strength of the few who have already done so. But these cases are striking all the same, in that they are totally unprecedented. The reasoning of these monks, mostly very aged men, is very simple. One of them said: "Our Lord said that the gates of Hell shall not prevail against His Church. We see how they have prevailed and are prevailing still against our Church. But His Church must exist somewhere, for the end of the world has not come yet. We feel sure somehow that His Church is yours. Will you let us try and find it out?"

These monk-converts, when received into the Church, bring with them much of what should not be rejected. They might be of immense value in the future missionary work, since, themselves of the people, they know the people and the latter would trust them more than any one else.

The individual cases of monks' conversions, in spite of their scantiness, counted heavily, since those converts were almost the first to go out and work among the Catholics in Russia outside the big towns.

The great centers of monastic life in Russia, especially in the North, were centers of labor, mostly manual, carried on indeed on religious lines and wrapped in an atmosphere of implicit obedience. They were not seats of scholarly learning. Soul-training was regarded only in so far as it concerned body-training. Russian monks seem to have continually kept their eyes on the words "your bodies are the temples of the Holy Ghost," hence all their cloistered lives were directed to make these temples holy, not so much through corporal mortifications, as through incessant, useful, "God-pleasing" labor.

Meditation and contemplation, the highest grades of monastic life, were only allowed to the aged monks, who had behind them years and years of hard toil within the

monastery walls. Such "contemplatives" or, "*schym-nicks*" to use the Russian word, existed in every monastery, but all of them were past the age of seventy. When sometimes monks, who were not aged, begged the abbot's permission for retirement from the Community life, as they wished to live in seclusion, their lives, though led in solitude, would still be primarily lives of toil.

The Russian is an innate mystic, and he delights in hallowing the commonest tasks of his daily life. A Russian monk would perhaps, cut his afternoon office, go and chop wood for the Community, and yet have the blissful consciousness of doing something "unto Christ's glory." He grasps the aim of his monastic life as being useful to his brethren and, through this, useful to God for some purpose the reason of which is beyond him to fathom.

There are no separate religious orders in Eastern-Orthodox monasteries. Each of these has a rule, often very rigid, and sometimes especially adapted for Russian use from some Eastern model. The Russians are absolutely unacquainted with "mendicant" friars. Their own "er-rant" monks were oftentimes not the ideal specimens of their own monasteries. But though Russian monks may be ignorant of the Franciscan letter, they have unconsciously grasped its spirit, and the bare feet of a friar will tell an eloquent tale to a Russian peasant, which he will lovingly understand. That is where and why the missionary orders may prove to be of vital importance in Russia.

Apart from the, so to speak, economic value of their work, these orders may help to bridge the cleavage now existing between East and West, not by an absolute and unnecessary amalgamation of Eastern elements into the Western, to the utter detriment of the former, but by proving that what is good in one may be used in the other, and vice versa. Men who take up a "*podviig*," who deny themselves and, taking up their various crosses, follow Our Lord, walking the thorny way with their bare and bleeding feet, such men will be loved by a Russian peasant.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Pagan Styles of Today

To the Editor of AMERICA:

The article, "Style and a Style," by Dr. Austin O'Malley, in the issue of AMERICA for November 3, was a scholarly epitome of style as evidenced in the formation of art and poetry. He neglected to treat, however, of distinct trends of style as shown in dress, which have influenced more men and women, perhaps, than anything in the history of civilization. For the styles or modes of hanging wearing apparel on the human frame are, in themselves, an indication of the moral and physical—not to mention psychical—trend of the ages. Especially the moral trend.

We are living in a state of dress and undress, and the pagan styles of ancient Rome and Greece seem to be uppermost in influencing the female of the species who have been arbiters from time immemorial.

The art of hanging drapery has always been an indicator of the morality of the nations. In ancient times, saints and Doctors of the Church, like St. John Chrysostom, have been moved to their

finest efforts in excoriating sin and immorality as shown by the sensual styles of women's dress in Constantinople and Rome, and lately we have read the utterances of Pope Pius XI on the style of women's dress in the Vatican and throughout Christendom.

The style of sensual appeal is flaunted right and left in this materialistic age. A large proportion of men and women in the world seem to live with no other desire than to appear in the latest style of dress, in the latest style of automobile, in the most depraved style invented for pleasure and the gratification of the body. Styles of eating, of sleeping, of walking, riding, and talking are taking up the twenty-four hours of the day.

The old-fashioned style of prayer, of living, and spiritual converse with God are laughed to scorn by the devotees of the insane originators of styles which are dedicated, ultimately, to lust and gross materialism.

Modes of dress, of art, literature and learning may change; languages and people may sway back and forth in the conflict, but the style of simple worship, humble, modest dress, and clean living is still being adopted daily by thousands of normal Christians. They are spreading the style of good example, incidentally. As long as this style is in vogue the world is safe.

Lowell, Mass.

GEORGE F. O'DWYER.

Intolerance in Politics

To the Editor of AMERICA:

Of course Mr. O'Dwyer's letter of December 8 on "Intolerance in Politics" is purely in jest. But can it be possible that Lowell is as dark as it is painted by him? It is to be presumed that his conclusions are drawn from facts with which he is familiar, facts that exist in what might be described as "darkest Lowell." For in no other city in the United States can such an impeachment be made of the Catholic population.

I knew the city of Lowell quite well thirty-five years ago, and its Catholic population at that time compared favorably with the Catholic population of other Massachusetts cities. Therefore I am not prepared to accept Mr. O'Dwyer's estimate as true, and fear he is an unreliable reporter. If he has slandered his own city as the home of Catholic K. K.'s, there are, I am sure many loyal Lowellites who will rise in its defense.

Brooklyn.

M. J. O'CONNELL.

To the Editor of AMERICA:

The articles under the heading of "Intolerance in Politics," from Mary Foote Coughlin, of Chicago, and M. J. O'Connell, of Brooklyn, in the issue of AMERICA for November 17, were so absorbingly interesting to me, that I concluded to send you a "modern instance," based on recent local political affairs in this city, which, at present, has the center of the stage and the lime-light in connection with the Ku Klux Klan. I hold in my hand the *Literary Digest* of November 24, 1923, which, in common with newspapers and periodicals throughout the country, is now giving space to the Mahoning Valley (second in production of steel in the United States).

The *Digest*, under the caption of "The Klan's Political Role," says: "Some 25,000 Klansmen marched in triumph through Youngstown, after the victory there, and in half a dozen smaller Ohio cities where candidates endorsed by the Ku Klux were notably successful. It was the biggest victory won by the Klan north of the Mason and Dixon Line, as one Ohio Klan leader announced." After the election, we read in the Ohio papers that five Mayors-elect in the Mahoning Valley met at Youngstown at a dinner "to lay plans to show what a Klan government of Mahoning Valley could be like." This meeting was a dinner given by Scheible at the Y. M. C. A., doubtless an astute political trick to cause our citizens to think that the Y. M. C. A. as a body stood behind him. It may be of interest to the country at large, and especially to those who are interested in watching the Klan's

proceedings in Ohio, to have a brief sketch of the recent campaign in this city.

In May of 1923, after a strenuous campaign of four or five months, Youngstown adopted a Home Rule Charter. Amongst the very important changes made in our municipal government by the Charter, was a provision which abolished party primaries, and even put the ban upon any endorsement of a candidate by any political party; it limited the nomination of all elective officers by petition.

The consequence of this whimsical attempt to abolish party politics resulted in twelve men entering the race for the Mayoralty. The three who led in the votes were: Charles Scheible, Klan candidate; Thomas Muldoon, so called "Catholic candidate," and Jack Williams, so called "anti-Klan candidate," who received the active support of our leading captains of industry, and business men. Amongst the surprises served the community on November 6, was the fact that Scheible received more votes than all the other candidates together, about 21,000 out of 41,000 votes cast.

Muldoon, who had entered the race early, and secured a large following of the Jewish and colored vote, made a strenuous and unending appeal to "our kind" to rally to his support, and received 11,000 votes. He failed to get the active, or even passive support of some of our thirty-one Catholic priests; those who failed to support him either claiming that he was not a representative Catholic, or that they preferred as citizens, to exercise their independent judgment. A pastor of one of the largest "Irish-American" churches of the city, told me, within a day or two after election, that he was "so disgusted" with the mix-up that he had entirely refrained from voting.

When I say that forty per cent of the population of this city (150,000) are Catholic, and about as many of our electors are foreign born, the result of the election certainly came as a sharp surprise to the intelligent and observant people of the community. Contributing to that result in a large measure, was Klan politics preached from a number of non-Catholic pulpits, notably by Dr. Archibald, and quite a number of lesser lights of the pulpit. Archibald is pastor of the First Baptist church. Since election, he has had Mayor-elect Scheible deliver a political sermon from his pulpit, and this political pastor will be in Scheible's Kitchen Cabinet, unless all signs fail.

On the day Scheible was elected Mayor, Joseph Heffernan, one of our municipal judges by appointment of Governor Donahey, was elected to that position by 22,000 votes. Judge Heffernan is a practical Catholic. The logical deduction from above facts seems to be that the majority of our city people, without regard to religious affiliations, wanted Heffernan, and did not want Muldoon. At least, their votes declared so. Judging from a voting experience of fifty years, I am decidedly with Mary Foote Coughlin in believing that religion and politics cannot be safely yoked up in the same harness without inevitable disaster to both.

Youngstown, O.

W. A. MALINE.

How to Assure Proper Church Music

To the Editor of AMERICA:

As organist of St. Patrick's Church, in Jersey City, the discussion of "Operatic Music at Divine Service," in our churches, has interested me very much. In your issue of October 27 Mary Genevieve Manahan, like Cicero, asks a scathing *Quousque tandem* of our organists. In that of November 24, William F. Markoe, very capably elucidating the evils attendant on the performance of non-liturgical music, raises the question as to the responsibility thereof and proposes two remedies: model choirs and visiting supervisors. May I be permitted to say that while I believe these panaceas will undoubtedly serve to mitigate the evils complained of, I do not think Mr. Markoe goes far enough. He fails to strike at the real

root of the evil: ignorance! Ignorance on the part of the pastor as to what should transpire musically in our churches and ignorance and lack of ability on the part of the organist to bring the proper pastoral commands to actual fruition.

To discuss the first I know that our pastors are busy men. Nevertheless it is their sacred pastoral duty to give proper commands to their organist as to the character of the music to be heard in God's house, and to give him proper resources and equipment to carry them out. Now this can only be done through the possession of an adequate concept of what should transpire in our churches and this concept can only be acquired as the result of education. Far too little time is given to music in our seminaries. Let us have more musical training in our seminaries and one of the causes of Church music evils will disappear.

As to the second cause, ignorance on the part of the organist and choirmaster—usually one and the same person—I believe this to be even more vital than the first. While the character of our Church music may rest primarily with the pastor, it rests secondarily and actually on the organist upon whose good will and ability depend the actual execution of the pastoral ideals. We must have properly equipped organists, and to secure such they must be properly recompensed. Far be it from me to deprecate the ability of my brother Catholic organists, but mournfully and with sorrow I say that the standard prevailing among us is a pitifully low one.

I do not demand virtuosity but I do demand that our organists be real organists. I demand some knowledge of Latin, an adequate knowledge of Church rubrics, the ecclesiastical year and Gregorian chant: its history, theory and practise. I expect a knowledge of the classic polyphony of Palestrina and his contemporaries and also of the compositions of the modern Cecilians. I likewise look to the organist being a real musician who has studied his harmony, counterpoint and musical theory, who knows and can treat the human voice. All this is to be broadened and heightened by a knowledge of all that is noble and best in secular musical literature. Last of all our organist must be a genial and cultivated Catholic gentleman, possessed of sufficient *savoir-faire* to mingle with the widely varied elements one meets in our churches.

Now the foregoing is a rather imposing list of qualifications and to secure men who measure up to them adequate compensation must be offered. I regret to say it but our Catholic organists are miserably underpaid. No one familiar with the facts could recommend to a young man seeking a career in life the preparing of himself to be a Catholic organist. The standards of remuneration must be raised in order to raise the standard of the organists.

Let me also direct attention to the fact that whatever ability an organist may have is frequently "hamstrung" by the failure to give him proper resources. Volunteer choirs will not sing music that fails to display the voice; music that displays the voice should not in the main be sung in church. Children's choirs cannot in themselves sing polyphony or Cecilian music and while they can sing chant, their rendition of it has always seemed to me like a composer allotting to a flute a melody whose inherent nobility demands its proclamation by the ponderous thunder of trombones. Furthermore, three or four hours a week cannot be taken from school time for rehearsal and to rehearse children after school hours is to incur their ill will, making success well-nigh impossible from the start.

In short the whole matter is a financial one: we must pay our organists well in order to attract the proper kind of men and we must provide them with paid male singers.

I know that our churches have many things to do with their finances. Nevertheless the coming down upon our altars of our Divine Lord has always seemed to me such a tremendous happening that I plead for its musical concomitant to be worthy of it. This fact seems thoroughly appreciated in all matters except music. Magnificent edifices, golden chalices, costly vestments, all the appurtenances of the Divine Sacrifice are provided without stint, only the tonal investiture seems to suffer. With the glorious example

of the Church in the Middle Ages, the Church which alone fostered and nurtured the Divine art of music, and made possible the spiritually ennobling creations of Bach, Beethoven and Brahms, and I might add our own Elgar and César Franck, with this example to guide us as a beacon light, shall we in America, in the twentieth century, lag behind? We hear much of making our country "Musical America." We likewise hear of making America "Catholic." Let us do both and make her Catholic Musical America.

Jersey City.

JAMES P. DUNN.

The World's Financial Problem

To the Editor of AMERICA:

It was with impatience that I awaited the expected solution of Europe's troubles by AMERICA's special correspondent, Mr. Eugene Weare. Apart from the religious touch with which his series of articles was finished, his diagnosis and remedy are only what has been presented by those whose only qualification to write on this or any other subject is their ability to write. And it is only such men who can get a hearing, because they flatter the public by nicely expressing current opinions.

It has been useless to attempt comment on like treatment of the European situation by financiers and newspaper men throughout the world. The press and financiers are howling their proposals so continuously that only their voices can be heard. But in AMERICA is the one place that a criticism can be effectively presented.

"Europe, all Europe, is bankrupt!" is the cry. But even an individual is not bankrupt until he owes others more than he possesses. How can a nation, not to speak of a continent, be bankrupt unless it is in great debt to other nations? A nation is not bankrupt no matter how great an amount it owes to its own nationals any more than a man can be bankrupt because he owes himself an enormous sum.

But all Europe now owes us some \$12,000,000,000! Well, when the United States was most prosperous it owed Europe \$6,000,000,000, according to those who engineered our pre-war loans to the Allies.

Even if there were a difference, in the matter of insolvency, between the effect of a national debt owed to individuals and a debt owed to another nation, which there is not, there would be no difference in the case now considered because what Europe owes the United States the United States in turn owes to its individual bondholders. So, Europe's external borrowings could not be the successful basis of a voluntary petition in bankruptcy.

But, it will be said, poor Germany has a large indemnity to pay, and Europe will be poor until it is paid. But what is the situation? Despite the evident prejudices of judges of inter-collegiate debates, debts or indemnities can be paid only in goods. And sensible England is now considering a protective tariff to make certain that she will get no part of any indemnity that Germany might try to give her. And France, whose politicians and people are more ignorant of finance than the British, could not benefit a dollar from Germany's payment. For, as great an amount as France could or would permit itself to collect from Germany, would go to pay French bondholders, who, if the people of France are now generally poor, must be the financiers of the country; and whatever Germany pays France will go as private investments throughout the world.

The absurdities of Mr. Weare's articles cannot be better illustrated than by analyzing his conclusion, that each of the European nations "must produce more than they consume and succeed in selling the surplus at a profit." Does not this imply that those to whom Europe sends its surplus are to consume more than they produce? As I intimated at the beginning, Mr. Weare's solution is the echoing of that of the financiers. But the people of no country can ever be in a position to consume all that they them-

selves produce, let alone partake of the surplus products of other nationals.

And sell "the surplus at a profit," says Mr. Weare. Well, of course, the surplus is the profit, whatever it is sold for. But, in the payment of debts, the higher the price at which the surplus is sold the less the debtors receive, and I have no doubt that your special correspondent would favor the very highest prices for Europe's surplus.

"The only possible way," says Mr. Weare, "to bring about anything which even remotely approaches to national and international rehabilitation lies in the reestablishment of international trade among the peoples of the world." But what is the entire cause of the World War debacle? International trade! The early Christian Fathers and the great men of the Middle Ages were not wrong because they were unsuccessful in preventing the ascendancy of commercialism.

But have I nothing but criticism? I again recall the recommendation of Pope Benedict XV, of "general condonation" in the matter of paying for damages and the costs of the war, and again commend, as I was the first to publicly advocate, as early as December 15, 1917, in AMERICA, the cancellation of Europe's debt to the United States.

M. P. CONNERY.

The Historic Ratio Studiorum

To the Editor of AMERICA:

In your issue for December 1, I stated and gave proofs that France had abolished the elective system, had returned to the class system in making literature the major subject under one teacher, and had rejected vocationalism in favor of general culture. M. Reinach had called the new French program a return to Jesuit methods. I accepted the characterization as true in those particulars, and I still maintain that position.

Your correspondent, A. G. B., not meeting me on these points definitely, launches out in an attack upon the *Ratio Studiorum*. The *Ratio Studiorum* needs no defense against these vague attacks, based, it would appear, upon Compayré, and I regret I have not time nor leisure to follow your correspondent in his occupation of setting up straw men, knocking the upholstery out of them, while expecting me, no doubt, to go along refashioning his bogies.

Test your correspondent's accuracy on one point. I quoted M. Reinach as saying: "The Jesuits rightly looked to Latin and Greek as a means of forming the intellect and developing moral ideas." Your correspondent at once misquoted, and artfully changed the point. He says: "I can scarcely agree with Reinach's statement that the Jesuits expected to get [N. B.] 'moral ideas' out of the classics. I think they relied on catechism classes for moral ideas."

Strictly, it is not my concern to defend Reinach, but, as your correspondent does not deny any specific statement of mine, I speak of this because it shows his real animus—a desire to attack the Jesuit system. Omitting, therefore, the misquotation, and passing over the fact that Christianity did "get moral ideas" from Plato, Aristotle, Cicero, etc., let us see this point about developing moral ideas from the classics.

The precept and theory are evident. (1) St. Ignatius, *Const.*, IV, 16, 4: "The teacher in all his lessons should have the special intention to urge his pupils to the service of God and to His love and the love of virtues pleasing to Him." (2) Blessed Peter Faber in his "Memoriale" told how his teacher made all his classic authors evangelical, applying them to the edification of his students. (3) Sacchini, the historian of the Jesuits, in his "Paranesis ad Mag. Scholarum," C. 17, says: Let the interpretation of the authors be such as was that of Blessed Peter Faber's teacher, making the pagan writers the heralds of Christ. (4) Juvency, "De Ratione Docendi," C. I, art. III, repeats the same

phrase, "heralds of Christ," and explains it. (5) The first rule for Provincials says that "in all studies should be awakened the love of Christ and the Redeemer."

In practice Possevinus, Abram and Pontanus followed the method. Juvency, "Ratio Docendi," in his model prelections, gives *Mores* as a distinct topic. See Herman, S. J., "La Pédagogie des Jésuites," p. 256 ff., and Sommervogel "Bibliothèque des Ecrivains." Any good teacher will naturally condemn evil teaching and stress good principles or noble examples found in pagan authors.

Your correspondent, A. G. B., is eloquent in exhorting Jesuits to follow history. I thought it worth while to test his history. He says that "Greek withered and finally died in 1600," presumably in Germany. Now I took up Sommervogel under the name of Jacob Gretser, S. J., the Suabian, and I find more than eight columns giving numerous editions of his Greek Rudiments and Greek Syntax, published from 1590 to 1700. Under the name George Mayr, S. J., the Bavarian (1564-1622), I find Mayr translating Canisius' Catechism into Greek, and the book was constantly reprinted. In 1615 appeared Mayr's Greek translation of the "Imitation," which was often reprinted then and ever since. We have in our own library here the life of St. Ignatius in Greek by the same Mayr. I open beside me "De Eloquentia," Nicolai Caussini, S. J., published at Cologne in 1634. It quotes Greek writers in Greek throughout—13 rhetoricians, 10 *Sophistae et Philologi*, 10 orators, 4 philosophers, 10 historians, 14 Fathers. These authors are quoted, described and evidently read. If Greek was dead at Cologne in 1634, it never was alive anywhere. These are instances I found in a few minutes, and could be multiplied. Of course, follow history!

"The Jesuit Order in its official documents has not upheld the *Ratio*," says your correspondent. This is a serious misstatement. The Twenty-fifth General Congregation did not, as your correspondent asserts, "definitely decide that the time had come for deciding between the letter of the old *Ratio* and the spirit of St. Ignatius." Every Jesuit knows that, without any decrees, every letter of every law is always interpreted by the spirit of St. Ignatius. What the Congregation did say is that, "in the variety and changeableness of modern education, the study is earnestly recommended of that sound pedagogy, whose principles are seriously set forth in the Constitutions, Part IV, are evolved in the *Ratio Studiorum*, and are clearly explained by many writers of the Society." This decree asserts a harmony, not a discord, between the spirit of St. Ignatius and the *Ratio Studiorum*.

The Society in its history has always accepted any real improvement in education when it was in conformity with the "sound pedagogy" of the *Ratio Studiorum*. Science, history, modern language, etc., were gradually adopted, as wise experience dictated.

It was and is my contention that departmentalism in literature, electivism and vocationalism are not in harmony with that or any sound pedagogy for schools below the university, and I congratulate France upon seeing this.

For further development of my views on these subjects I may refer your correspondent to "Art Principles in Literature," just published for me by the Macmillan Company.

Poughkeepsie, N. Y.

FRANCIS P. DONNELLY, S. J.

A Correction

To the Editor of AMERICA:

A slip or two crept into "The Ku Klux Klan in Indiana" in the issue of AMERICA for December 15. It is the Order of Lions, not Lyons. Ex-Governor Goodrich did not repudiate the Klan, but denounced it. He was ever one of its strongest opponents.

J. P. O.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 5, 1924

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptable for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York

President, RICHARD H. TIERNY; Secretary, JOSEPH HUSSEIN;
Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.

Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

A copy of the index for Volume XXIX of AMERICA will be mailed to any subscriber on application to the publication office, Grand Central Terminal, New York City.

Religion in the Headlines

AN enthusiastic New England clergyman writes that when religion is headlined in the New York press, we may be quite sure that the public is genuinely interested in religion. There is more enthusiasm than good judgment in that observation. New York is not particularly interested in religion, but it is deeply interested in the prospect of a good fight, in which the principal contestants will be Dr. Manning and his aged but belligerent spiritual son, the venerable Dr. Leighton Parks.

The public rarely finds orthodoxy interesting. It is a platitude, like the multiplication-table. A gentleman walking down Broadway on his hands, to pay an election bet, will attract a large crowd of reporters and photographers. A Brother of the St. Vincent de Paul, intent upon his work of charity, will attract no attention at all, as long as he remains in a horizontal position. When, some weeks ago, General Pershing proceeded to France, no particular importance was attached to the fact that he was obeying orders. But had he engaged a press-agent to inform all and sundry that he intended to disobey the President, or that he was visiting France because he and not the President wished it, he would have found himself more than a nine-days' wonder in the headlines. Virtue is not necessarily humdrum, but public disorder always draws a crowd. Before he could capture the ear of the public, even Chesterton was forced to write of orthodoxy as though it were heresy.

The real interest in New York is not whether Dr. Manning is preaching the truth or Dr. Parks. It is centered on a group of perhaps a dozen clergymen, some notorious and all well known. All are accredited teachers in the Protestant Episcopal Church, and all are in flat dis-

agreement with their ecclesiastical superior, Dr. Manning. The Protestant Episcopal Bishop has been writing as though he were a Bishop in the Catholic Church, by appealing to "Catholic tradition." The public is now interested in knowing whether Dr. Manning will also act as if he were a Bishop in the Catholic Church by protecting his flock from those shepherds whose preference is for poisonous pastures. Dr. Parks will have no "Catholic traditions," at least none from Dr. Manning. The venerable Doctor went to the heart of the controversy by telling his people that when he wished to know anything about "Catholic traditions" he would not waste time in applying to the Protestant Episcopal Church. "I would go over to Madison Avenue," he told his people, "and ask Archbishop Hayes. He knows what they are and he would tell me."

Catholics will humbly pray that Almighty God will draw good out of the inability of Protestant teachers to stand forth plainly to vindicate the Divinity of Jesus Christ. Earnest Protestants are asking themselves if God could possibly have committed the sacred deposit of the Faith to the keeping of an ecclesiastical association which tolerates, even among its official teachers, men who doubt or deny the most fundamental truths of Christianity. May the heavenly light that streams from the crib at Bethlehem lead them from the night of darkness and illusion into the perfect day of truth and peace.

Crime and Recreant Juries

"WHO appointed your client public executioner?" was the question put by a New York judge to a lawyer who urged that his client had performed a public service by killing a fellow-gangster. The question might well be directed to many an American jury which, despite the evidence, refuses to convict. In the case instanced, the murder had been premeditated and even planned down to the last detail. The murderer waited until his victim, then in custody of the police, had been taken from his cell, and placed in a cab. When the cab was about to start, the murderer fired through the window and killed his man instantly. To his own astonishment, the jury refused to convict him of murder. "Nothing has been lost," remarked his lawyer. "Something has been lost," returned Judge Talley with emphasis. "The dignity and the majesty of the law has been lost."

Our increasing criminal record is due to many causes, but one of them is the jury which disregards both its oath and the evidence submitted to it. Juries of this kind seem to be unaware that every just law reflects the power and the dignity of God, the Author of the moral order, and that their oath binds them to punish its violation. Law is not the creation of the State, or of man. Its form is fixed by the community, but law itself is the rule of right reason, the violation of which is an offense against good order. Primarily, the purpose of punishment is to restore, as far as may be possible, the balance disturbed by this violation.

and, secondarily, to deter others from the commission of like acts. The secondary purpose will not be invariably reached, for man's will is free, and by it he is able to defy not only man but also, in this present time, God Himself. But only the unreflecting can insist that punishment be abolished because it *never* deters. While fear of punishment is not the highest of motives, history shows that in every age it has acted as a powerful motive, and there is no reason to suppose that society will ever reach so high a degree of perfection as to be able entirely to dispense with such a motive.

But we are only reaping as we have sowed. If we suffer a generation to grow up in the persuasion that obedience to the law of God is optional, it is difficult to understand how we can affix any powerful sanction to the observance of statute law. A solemn promise made to God, to judge according to the law and the evidence, does not mean much to men who are not quite sure either that God exists or that He is greatly concerned whether or not we violate the moral order by refusing to be faithful to an oath.

An Arctic Missionary

ON Christmas Eve, an Eskimo runner, after driving his dog-team seventy-two miles in two days through the drifts of the Arctic snows, "mushed" into Nome, Alaska. He had tragic news to tell. He reported that the Jesuit missionary, whose name was beloved throughout the territory, the Reverend F. J. Ruppert, of St. Joseph's Catholic Church, Nome, had been found frozen in death, not far from the orphanage at Hot Springs, Alaska. The brave priest had evidently lost his way, and his dog-team frightened, either by the storm or by stampeding reindeer, had scattered and left him. Only "Mink," the leader of the team, had remained by the side of his master. When the searching party sent out, after the frightened and returning dog-team had given the alarm at the Mission, discovered the body of the priestly "Santa Claus," and tried to carry it away, the faithful animal, that had kept its lonely vigil by the dead, fought furiously, as only the dogs of that far-northland breed can fight, and had to be captured.

Father Ruppert was on an errand of Christian charity and mercy, in splendid keeping with his sacred calling and the nobility of his character, when he met his death in the lonely spaces of the Alaskan Sahara. On his well-stocked sled he was carrying supplies of candies, apples, oranges and other Christmas gifts to the orphans and to the Sisters, that watch over them, at Hot Springs, by the Pilgrim River, north of Nome. Like his elder brethren of the Canadian missions, Marquette, Brébeuf, Jogues, like the Jesuit Bishop, Raphael Crimont, the present Vicar-Apostolic of Alaska, and the devoted and romantic Father Barnum, Father Ruppert had often braved the frozen wastes and the swirling snow-storm. But he had seldom set out on a journey that so much appealed to his imagination and his heart. He was going to play "Santa Claus"

to the poor and the orphan. A priest of Him who said: "Suffer the little children to come unto me," he knew that he could perform no more Christ-like task at Christmas time, than to teach by word and example, the grace and beauty of the charity of Christ. But the fierce winds blew, the snows fell and the ribbon-like trail was soon lost in the uncharted desert. The Jesuit knew that his last hour had come, and with a prayer on his lips, he laid down to die. His hands were not to present his Yule gifts to the children he loved. But to them and to the Christ-King he would make them know and love, he offered the gift of the Magi. He presented the gold, the frankincense and the myrrh of a life sacrificed for the cause of Christ, and for those, the helpless and the poor, who are the dearest to His Heart. Our press is filled with the unseemly wrangles of men, who call themselves doctors of theology and at the same time flout the Divinity of Christ, and the authority of the Church of which they still dare to call themselves the ministers. A true priest of God, Father Ruppert, faithful to the teaching of the Church, stirred to the depths of his knightly soul, and by his love of the God-Man, whose birth, he was preparing to celebrate lovingly and fervently with the little ones of His flock, yields up his life on the snow-mantled and frozen fields of Alaska.

Cheapening Human Life

THE deed of violence had been denounced from the bench by the indignant magistrate. The slayer was declared an enemy of human society. As he had dealt death he should have met death, but his peers believed there were extenuating circumstances and instead of death they meted out imprisonment. The jurors had cheapened human life by their leniency. This was the burden of the magistrate's charge.

There was much to his contention. Life has been cheapened by the leniency of juries. The crimes of violence that have grown apace in our nation have not grown apace in England. For the working of justice is both fast and sure in the British isles. The British jury is swayed by fact much more than is the American jury. A well directed emotional appeal will do more to gain a verdict than the neatest logic or the most incontrovertible array of facts. This has been the story of American trials and the discouraging factor in murder cases from the viewpoint of the same jurist and the honest citizen. Emotionalism and not justice has won many a verdict.

But there is a cheapening of human life much more deadly yet much more secret. Its propagandists talk much of the betterment of the race very much as the owners of stock farms talk of the betterment of stock. They appeal to the worst under the guise of the best. They invade the sanctity of marital love and pervert it into animal passion. They would destroy the law of God and the law of nature by interfering with human life at its inception. For they would teach the custodians of human life how to frustrate life before birth.

The deed of violence that ends in death is a repellant thing that outrages the sense of justice ingrained in the human heart. The jury that condones it in an outburst of emotionalism stands condemned of failure in duty. What of the jury of modern public opinion that is condoning crime which is none the less crime though it operates in secret? The jury that tolerates the home where children may only enter on a basis of pseudo-scientific rules, where the instinct of motherhood is thwarted and debased, where human whim is substituted for the law of God and the law of nature. This is cheapening human life at its source.

Obedient Wives

AS told on another page, an Amendment providing that men and women shall enjoy equal rights throughout the United States, has been introduced in the Senate. To Catholics, and to all who are interested in preserving the integrity of the family, some possible effects of the Amendment are of great concern.

Whatever may be effected by public enactment with regard to the rights of men and women before the law, no Catholic is free to admit any legislation which tends to destroy the center of authority in the family. It cannot be admitted that in the domestic society which we term the family, husband and wife have the same authority, or that they divide, share and share alike, a sovereignty. According to the law of God, which nullifies all laws not in conformity, the head of the family is not the wife, but the husband. Since he represents the authority of God in the domestic group, it is the duty of the wife to obey him in all matters embraced by this authority. The Catholic tradition, establishing this truth, is set forth clearly in the Epistles of St. Peter and of St. Paul. "Wives, be subject to your husbands," writes St. Paul to the Colossians (iii, 18), and in the Epistle to the Ephesians, he describes this duty more in detail. "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is of the church. . . . Therefore, as the church is subject to Christ, so also let wives be to their husbands in all things" (Eph. v, 22-24). St. Peter, addressing himself in his first Epistle to wives, some of whom had pagan consorts, writes, "In like manner also let wives

be subject to their husbands. . . . For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands" (I, Pet., iii, sqq.)

The law of obedience and subjection is clear. It is tempered, however, by the law, announced by the same Apostles, which bids the husband love and cherish his wife. St. Paul, writing that wives must be subject to their husbands even as the Church is subject to Christ, also writes, "Husbands, love your wives as Christ also loved the church" (Eph. v, 25), and later in the same Epistle subjoins another comparison. "So also ought men to love their wives," he teaches, "as their own bodies. He that loveth his wife loveth himself" (Eph. v, 28); "Let every one of you in particular love his wife as himself" (Eph. v, 33). St. Peter, teaching the same doctrine, reminds husbands to give "honor to the female, as to the weaker vessel," and points out the equality of women with men in being "coheirs of the grace of Life" (I Pet. iii, 7).

It is plain, then, that the Christian wife is not a slave. She is to be loved, cherished and honored; her husband may not be arbitrary, unkind, or tyrannical; but when all is said and done, the wife must obey her husband, Christian or pagan, to the extent of the authority delegated to him by Almighty God. No man in his senses, no man who regards the law of love promulgated by Almighty God, will deport himself toward his wife as though she were a silly child, a servant, or a creature not equal to himself as "a coheir of the grace of Life." He will remember that he has been chosen as the head of the family, not because he is in any personal respect "better," but because God has so willed it. St. Joseph was not equal in the gifts of grace, of mind and of heart, to our Blessed Lady, but it was he, and not the ever-blessed Mother of God, who ruled, guided and protected the Holy Family.

Between those who love God and each other in God, there is no strife who shall be the greater, for love tempers the demands of obedience, and to one who loves, obedience is easy. The Catholic ideal is the Holy Family, in which obedience was recognized as part of God's law of love, and not a group in which husband and wife strive for "equality" under a Constitutional amendment, and by grace of an Act of Congress.

Literature

The Chronicler of Poker Flat

IT was a hot, draggly day. A tired, dusty, hungry youth, carrying a roll of blankets, toiled up Jackass Hill in Calaveras County, California, and almost stumbled across a bearded miner bent over a pan of free gold. The man seemed fabulously wealthy; the lad was dead broke. And so it came to pass that the miner took the youth into his cabin and entertained him for four days and then sent

him down to San Francisco with twenty dollars and a note that proved an open sesame to the editorial staff of the *Golden Era*. The youth was Francis Bret Harte; the miner was Jim Gillis, subsequently state librarian, who spent many an hour of his mature life protesting that he was not the original of "Truthful James."

That was for Bret Harte the turn in the tide of his affairs. Yet in his teens, he had come across the plains

from Albany, New York, and had flitted here and there among the California mining camps teaching school for a spell near Angels and trying to persuade himself that he wanted to be a gold-digger. But the nearest he came to gold-digging was some years later, in 1864, when he became secretary of the United States Mint in San Francisco. The gold he secured in Poker Flat and Sandy Bar and other argonaut settlements was the human experience which later he was to body forth in his poems and tales and sketches. It was Jim Gillis, and Jim's brother Steve in San Francisco, who set Harte on the way to literary fame.

His work in the mint was not strenuous work; at any rate Harte did not take it strenuously. He found time to gratify his itch for writing, and the post of editor of the *Overland Monthly*, offered him in 1868, proved congenial and alluring. In the *Overland* appeared his humorous verses, "The Heathen Chinee," scribbled hastily, so legend runs, to eke out a short measure of copy; and in the *Overland*, after protests and contentions, appeared his classic short story, "The Luck of Roaring Camp."

It is difficult for us of the era of "Main Street" and "Jurgen" to understand how Harte's masterpiece could have aroused objections on moral grounds; but it did. And among the protestants was a young lady who read proofs for the *Overland*, and who a few years ago was crowned poet laureate of California, Miss Ina Coolbrith. The story was published, however; and though California didn't like it at first, the East was enthusiastic and asked for more. Harte glowed under the stimulus and in the course of a few months he produced what must rank with his best work in prose, "Miggles" and "Tennessee's Partner" and "Salomy Jane" and "The Outcasts of Poker Flat" and those other sketches of pioneer life beside the Western sea.

Fame came to Bret Harte rapidly; whether it was good for him is an open question. He held a professorship for a while at the young University of California, returned to his native state, was United States Consul at Crefeld, Germany, and at Glasgow and lived in London from 1885 till his death in 1902. He continued to write, and to write of California in the days of gold; but he never again reached the level of his *Overland* output. Indeed, it might be said with reasonable accuracy that the farther he got from San Francisco the worse he wrote. He was the sort of man who needed to be in close touch with the source of his artistic inspiration.

Harte had a Hebrew strain in his blood, an endowment which in his personality and his writings manifested itself in what some would call an aristocratic air and others would call snobbishness. His acquaintances in San Francisco mostly called it snobbishness. There was an aloofness, a self-consciousness, a superciliousness about the fastidious, almost dandified, man which jarred upon the spirit of camaraderie and unpretentiousness even yet characteristic of Alta, California. Harte never fitted into

the San Francisco atmosphere as Mark Twain and Robert Louis Stevenson and Charles Warren Stoddard and Joaquin Miller did. Rightly or wrongly, old timers still maintain that Harte was bright and capable, but priggish. And the limitations of his character are likewise the limitations of his literary work.

Certainly, though Harte was a keen observer and a finished writer and it may be even a faithful delineator of the epoch with which his name is identified, his poems and stories make it clear that he was never of the life he portrayed; he did not feel it from the inside. In some respects this was an asset; it was the source of much of his humor and of all of his considerable and exquisite satire; but it contributed materially to engender that impression of unreality, of theatricality which his writings almost invariably convey. There are exceptions, of course, especially in his poems. One thinks at once of "The Angelus" and "Dickens in Camp" where he momentarily forgets himself and frankly worships; but too often he falls into the attitude of a consciously superior and fastidious observer recording the passing scene with grace and perhaps with fidelity, but without that kindling sympathy and fellow feeling which touches style to life.

A stylist, in the best sense of that much abused word, Harte indubitably was. Ordinarily his sentences are as meticulously manicured as those of Max Beerbohm. He had a rare sense of form, of finish, of word values. To an appreciable degree his practise squared with the dictum of the famous French master to the effect that "prose is never done." He conscientiously filed and polished and he enjoyed the savor of a well-turned phrase. In one of his less known tales he describes in one short stroke the reaction of a young school-mistress to the vision of a miner lying drunk by the roadside: "The gathered skirts of uncontamination." Stylistically, Harte ever went about his Red Gulches and Poverty Flats with gathered skirts—or, more accurately, he favored evening dress in the society of his red-shirted miners who, like Kentuck, regarded "all garments as a second cuticle, which, like a snake's, only sloughed off through decay."

It might be argued that this verbal delicacy of Harte's accorded ill with the rough, primitive life he endeavored to depict, that it is really one cause of the unconvincing quality in his portraits of gentlemen gamblers like Jack Hamlin and Jack Oakhurst. Perhaps. But there was more than the pioneer element in the setting of the California he knew; there was the rich and fragrant heritage of the days before the gringo came,

". . . the dying glow of Spanish glory,
The sunset dream and last!"

And it was in his portrayal of this colorful phase of California's history that his gift of style served him well—in verse in several of his idyls like "The Lost Galleon" and "Concepcion de Arguello"; in prose in those faultlessly executed etchings like "Mission Dolores" and "The

Right Eye of the Commander." For sheer exquisiteness of written English several of his less pretentious studies have never received the recognition they deserve.

It is a little sad, however, to reflect that Bret Harte was unable to rise to his opportunities. He had before him one of the most vivid contrasts in modern history. On the one hand was the surging, vulgar, tumultuous activity of the gold seekers and the habitués of mining camp and pioneer metropolis; on the other, like an iridescent tapestry of inestimable age, was the lingering life of padre and proselyte, of caballero and senorita, the life symbolized by the twanging guitar and the place-names redolent of the Litany of the Saints. To catch all of that, to feel it, to visualize it, to fix it in words at once of beauty and virility, to depict the conflux of two great civilizations, the mingling of two eternal philosophies of life—that was the task awaiting his pen. It was a glorious prospect; but the work called for a bigger, broader, deeper, more responsive man than Bret Harte. It is still calling, let us hope not ultimately in vain. Bits of it have been reproduced by Stoddard, by Frank Norris, by Mrs. Jackson, by Mrs. Atherton; but these, as Harte wrote of his own contribution, have but collected "the materials for the Iliad that is yet to be sung."

BROTHER LEO.

THE WISE MEN

Ye Wise Men, ye who gravely think
Mankind a soulless brood
A-crawl upon an aimless star
In blank infinitude;
O ye, who with your phantom god
Mistake life's gold for dust,
And burn truth's frankincense to pride,
And give love's myrrh to lust;
O ye, behold the Earth tonight!
The Shrine of God in space,
Where clustered suns but tapers are
To burn before its face;
Your petty universes pale,
Your cosmos shrivels small;
One hut doth hold the Infinite
Great Loving Heart of All!
And ye, who have disdained this star,
And man and beast defiled,
Come now, and with the ox and ass
Kneel down beside a Child.

MYLES CONNOLLY.

The College Choice of the Ten Best Books

AS was announced in AMERICA last week, the close of the college canvass on the best ten Catholic books has been postponed till January 20. Many of the colleges throughout the country have cooperated most enthusiastically. Those under the care of the Benedictine Fathers, such as St. Anselm's, Manchester, St. Benedict's College, Atchinson, Kentucky, and the institutions for higher learning under the direction of certain Congregations of Religious Women, have been noteworthy in their

response. With the extension of time granted to the colleges it is hoped that the faculties and students of the other colleges may be inspired to take advantage of this opportunity to show their appreciation of the remarkable growth of a distinctly Catholic English literature. This aspect of the canvass is taken in the following letter received from Switzerland. "The Americans at the University of Fribourg, Switzerland, form the student society called 'Columbia.' When the project of the Best Ten Catholic Books was announced we welcomed enthusiastically the opportunity of helping to glorify Catholic talent." The English speaking students of St. Albert's International College, Rome, under the direction of the Carmelite Fathers, also hastened to send a list across the ocean to further the work of spreading the knowledge of good Catholic books.

The head of the English Department of Columbia College, Dubuque, Iowa, submits a list which "represents the choice of our student body which numbers about six hundred and fifty students":

"Faith of Our Fathers".....Cardinal Gibbons
"Orthodoxy".....G. K. Chesterton
"Apologia pro Vita Sua".....Cardinal Newman
"Europe and the Faith".....Hilaire Belloc
"Poems".....Francis Thompson
"The Thirteenth, the Greatest of Centuries".....James J. Walsh
"Idea of a University".....Cardinal Newman
"Fabiola".....Cardinal Wiseman
"The Convert".....Orestes A. Brownson
"Lord Jim".....Joseph Conrad

Trinity College, Washington, has taken the matter seriously. The covering letter to the following list says, "The lists have been delayed as the students had formal discussion of the books on their first lists and then voted a second time":

"Poems".....Joyce Kilmer
"Apologia pro Vita Sua".....Cardinal Newman
"By What Authority".....Monsignor Benson
"The Thirteenth, the Greatest of Centuries".....James J. Walsh
"Fabiola".....Cardinal Wiseman
"The Faith of Our Fathers".....Cardinal Gibbons
"The Hound of Heaven".....Francis Thompson
"Saracinesca".....F. Marion Crawford
"Europe and the Faith".....Hilaire Belloc
"Confessions of a Book-Lover".....Maurice Francis Egan

The student managers of the canvass in Marquette University, Milwaukee, attach the number of votes cast for the books:

Of the Catholic students of the Arts and Science Department, approximately 400 submitted lists of the best ten books which they had read. One feature of the vote was the rather surprisingly large number of authors mentioned. As was to be expected, the fiction writers were most frequently in evidence; yet, as will be noticed, only two novels figure among the leading ten books:

"Faith of Our Fathers" (101).....Cardinal Gibbons
"Fabiola" (100).....Cardinal Wiseman
"Hound of Heaven" (83).....Francis Thompson
"Trees and Other Poems" (62).....Joyce Kilmer
"Orthodoxy" (59).....G. K. Chesterton
"Idea of a University" (52).....Cardinal Newman
"The Thirteenth, the Greatest of Centuries" (48).....James J. Walsh
"Apologia pro Vita Sua" (42).....Cardinal Newman
"Rebuilding of a Lost Faith" (29).....John H. Stoddard
"My New Curate" (29).....Canon Sheehan

The general canvass on the best ten books closes on January 6 and no lists will be counted after that date. The final date set for the college canvass is January 20.

REVIEWS

My Psychic Adventures. By J. MALCOLM BIRD. New York: Scientific American Press.

Mr. Bird, the associate editor of *The Scientific American*, has written a book exceedingly interesting and with a fine, discriminating sense of humor. As the author admits, it is not a scientific book, but a record of adventures with mediums whom he investigated during the period of his psychic training. It reads like a book of adventures, and, although the title is in perfect accord with the nature of his experiences, Mr. Bird might throw fuller light on the contents of the volume were he to change the title of the second edition to "Adventures of My Psychic School Days." His reactions have been like those of a young man from the country who has never seen an experiment in a physical laboratory, and is exceedingly surprised, astonished and even frightened at the marvels of electricity and magnetism. In the first three chapters the author gives a very clear and precise idea of the psychic question. He is a wise author, for he purposely avoids entering into the slippery fields of theories as long as the objectivity and authenticity of the phenomena are still in question. He admits, as we do, the existence of psychic manifestations, and, while he is forced to use the terminology of the Spiritualists, he refrains from attacking their theory, although he is openly inclined towards a natural and scientific explanation of the phenomena. It is a book for both scientific and non-scientific men.

C. M. de H.

Highways and By-ways in the Spiritual Life. By JANET E. STUART. Edited by M. MONAHAN. New York: Longmans, Green and Company. \$2.00.

These are precious pages. Seldom, indeed, does a volume of spiritual reading provoke even a glance of attention, as it is shouldered aside in the parade of recent publications. In the vision of those who review through the wrong end of the glasses such books seem old-fashionedly insignificant. But even the worldly literary critic should salute this volume as one to be treasured long after the rest of the parade has passed on into oblivion. It reveals that rare blending of genius—masterfully exquisite expression and effectively unctious spirituality. These spiritual reflections are as delicately clever and as subtly soothing as the touch of a mother's hand. For the author, her pen was not a toy. Toys have no place in a heart which consecrates to God's service the riches of broadest culture, keenest insight and Christ-like sanctity. It is the splendor of such riches which colored every line as in scattered moments of leisure the author wove new patterns for old truths to guide and recreate the members of her religious family. Stories, allegories and even fairy tales are the woof of the weaving. "Who Killed Cock Robin?" "A Modern Cinderella," "The Tale of the Ugly Duckling" are strange chapter titles. But how charmingly and effectively do the chapters unfold the lessons of Him who spoke in parables. The mysterious charm and the startling originality forces the reader not to hurry on, but to turn back and re-read and re-read—and be thankful. Ten years ago Reverend Mother Stuart died. Her biography, as did her example, is inspiring others to follow the way made so attractive in the light of her genius. And now for many a day these pages, posthumously edited, will perpetuate her influence along the highways and the by-ways which lead where all roads end.

J. T. B.

Random Studies in the Romantic Chaos. By FRANCIS A. WATERHOUSE. New York: Robert M. McBride and Co. \$2.50.

It would be much easier to estimate the value of these studies had their author made it quite clear at the outset what he conceives to be the differentiating marks between Classicism and

Romanticism. That he is not wholly or even largely in sympathy with the latter movement would seem to be clear enough from the essays themselves, and indeed is suggested by the general title of his work; but whether he would indorse the conviction of some, if not many, that the engaging and most enduring qualities ascribed to the Romanticists may all be discerned in the works of the masters of old, is not so clear. As it is, one characteristic mark, if not the essential note, of Romanticism is, we are told in these studies, a preference at first for the strange and remote in time or space, or both, i.e., for an exotic milieu. Balzac set his face against the remote and chose to treat of the immediate; a domestic setting was, of course, inevitable. He retained, however, "the trick of living alternatively in the spirit and the flesh developed by the Romanticists." The result might have been foreseen, only too often the spirit is sacrificed to do honor to the flesh. The so-called Realism of the last century and of the present bears eloquent witness. The essays, "Rudyard Kipling—Primitivist," "O. Henry—Jongleur," and "Paradox on Bonaparte," are suggestive studies; so, too, is the introductory chapter, "A Short History of the Philistine." One can heartily subscribe to the statement that "what is most needed in our country today is a keener appreciation of the dignity of thought." The author, however, is incapable of understanding the mind and heart of the Middle Ages. It is absurd to say that "the medieval Philistine, despite the softening influences of religion and luxury, was at heart blood brother to the habitués of the Coliseum."

J. A. C.

De Jure Parochorum. Ad Normam Codicis Juris Canonici. By LUDOVICUS I. FANFANI, O.P. Rome: P. Marietti.

Following his authoritative treatise on the Law of Religious Orders, the learned Dominican canonist now presents an exhaustive work on the Law of Parish Priests and Parishes. It is the aim of the author to give his reader a brief, yet, for general use, a sufficiently full treatment on all topics directly or indirectly bearing on the rights and duties of the parish priest. The order followed is a natural one. The opening section explains the nature of a parish, and the process of its erection, division or change; two sections consider the parish church and its services; one the parishioner; and of the remaining fourteen sections all, save the last three, devoted to vicars, rectors and chaplains, treat of the pastor and the many obligations connected with his office. To what may be styled the positive matter, the pronouncements of the Code, and immediate conclusions from the same, the author has added, where deemed proper, very detailed definitions, explanations, replies of Congregations and queries with their answers, thus throwing much light on some of the more involved portions of the subject. An appendix contains a most complete list of formulas for canonical petitions pertinent to matters parochial. As a book for ready reference, the work will be many times blessed by those who come to know it.

P. A. M.

The Tapestry of Life. By RAYMOND BLATHWAYT. New York: E. P. Dutton and Co. \$3.50.

As its title indicates, this book is in reality a tapestry. Into it are woven the figures of a host of noteworthy people whom the author encountered in some forty years of travel in every country of the globe. Looking back over a singularly varied career and many travels from England to China, from South Africa to New York, he now, from a moving-picture studio in Los Angeles, flashes scene after scene before us full of color and warm sympathy. His has not been a successful life from a money standpoint, but a contented and happy one, filled with pleasures such as only those taste and enjoy who have an artistic viewpoint, and place the ideal in life above the material. Society people will be fascinated with his review of celebrities with whom he associated. People of imagination will delight in the rapid flights

through Europe, Asia, and America. But those who have been well trained in logic, and try to see life straight and to see it whole, as Mr. Blathwayt recommends so earnestly, will be surprised at some of the contradictions in the book.

Mr. Blathwayt is a devout Episcopalian, a one time minister of that denomination, and yet he professes the highest admiration for the teachings of Kant, Spencer, Huxley, Darwin, and Schopenhauer—men who struck at the root of Christianity. Probably as a result of reading them he now casts ridicule upon the doctrines of Original Sin and Hell. In the chapter entitled "Thinking and Living" he finds fault with the elaborate ceremonial of the Mass as being so unlike the simplicity of the Lord's Supper. But on the next page he extols at some length the solemnity of pageant attendant upon their majesties in England because, says he: "The elaborate ceremonial and the stately pageantry are the outward visible signs of an inward and spiritual grace which is the essence of the whole social fabric." It is to be regretted that an otherwise beautiful tapestry should have been marred by such contradictions.

L. T. D.

BOOKS AND AUTHORS

Fiction.—No psychoanalysis, no introspection, but just a sheer romance that is not feverish over probabilities awaits the reader of "Headwinds" (Duffield. \$2.00), by A. M. Sinclair Wilt. Two delightful hours are in store for whomsoever is cloyed with the modern ultra-realistic, slice-of-life novel, which usually contains an unpalatable slice of the sordid side of life. He will follow with pleasure the adventurous honeymoon of the sincere lovers, Peter and Patsy, amid splendid scenes in the Northern Pacific.

"Peter's Best Seller" (Page. \$2.00), by Margaret R. Piper, is unhappily named. The title suggests the ephemeral but the book deserves to endure. It is a delightful idyl set in a secluded New Hampshire village. The outcome is hardly ever in doubt, but one follows with charmed interest the devious route with its many detours, by which the author leads her characters to the desired ending. At times the conversation of the two principal personages is somewhat artificial and unnaturally clever, but who would quarrel with artificiality in an idyl?

In "Blind Brothers" (Dorrance. \$1.75), Tate W. Peek has produced an entertaining and wholesome story. A young student of engineering, falsely accused of theft, is about to be expelled from the University. Convinced that his life is ruined, he goes into the woods of Montana and with new friends loses his bitterness and hatred and regains his faith in human nature.

For those who have tasted the joys and sorrows of trying to keep a diary, "A Line a Day" (Bobbs, Merrill. \$1.90), by Juliet Wilbor Tompkins, will have a special appeal. With the "and others" they will find it an entertaining old-fashioned story disclosing the details of a pretty romance and pointing a moral without problem, complexes or other "modern" taint.

The Moderns: XII. Joseph Conrad.—The incidents which make up the life of Teodor Josef Konrad Korzeniowski are mostly of that type of marvellous anecdote which compilers of school histories of literature use to inspire and encourage the students. Poland, the land of his birth, has no sea line and Conrad was past seventeen before he saw a body of salt water; and yet he is the Homer of the seas. Though he is now the greatest of English stylists, he began to learn English at the age of twenty. At present, his first books are conceded to be works of genius; but none of the critics paid much attention to his efforts until he had been publishing for nearly twenty years. But fame burst on him like a cataract; he is now lauded as the greatest romancer of his own and other days. A strange fact about Conrad, the world explorer, is that he has never yet visited the United States. Every English author does it. There would be reason for Conrad to

come, for in this country his fame is greatest and his books are most widely distributed. Of Conrad the author, so much critical matter has been written that any new estimate is almost superfluous. Superficial reviewers that just skim the surface of the deep sea that is Conrad, remark on the exquisite grace of his style, the purity and force of his language, the powerful imagination that is reproductive rather than creative, and the poetic vision. Other critics praise his psychological insight, find the universal human nature in his individual types and marvel at the so-called spiritual content of his stories. In these and many other ways Conrad has enriched the tradition of English literature. Though he has little in favor of and less in dispraise of the church of his birth, Catholics may well be proud of him. His latest book, "The Rover" (Doubleday, Page. \$2.00), breaks a three years' silence, and almost reaches the highest level of his earlier offerings. It is a story of Republican France at the advent of Napoleon. Old Peyrol, formerly of the Black Brotherhood and later a gunner of the Republic, settles on a rag of land along the shore of the Mediterranean. He is a typical Conrad character and is worthy companion to the heroes of "Nostromo" and "Lord Jim." Arlette, for many years dazed by the horrors of the massacres, Carherine her aunt, the neurotic Scevola who had been a red-capped blood drinker, and Lieutenant Réal make up the dramatic company that thrills and captivates and casts an illusion over even a cynical reviewer. In this book Conrad lays on the table his full bag of literary tricks; one can analyze them and explain them. And yet the book is gripping and fascinating. The secret is Conrad's sincerity and nobility. He is an artist and not a merchant of amusement.

Evolution, Eugenics, Socialism.—A popular yet scholarly book that meets a current need is "Evolution and Culture: Their Relation in the Light of Modern Ethnology" (Herder. 60c), by Rev. Albert Muntz, S.J. In the opening sentence of the "Foreword," Father Muntz expresses his purpose very succinctly and clearly. "It is the object of this work to set forth arguments against the evolutionary theory of the spread of culture." His arguments are all facts, metaphysical reasoning being abandoned for the time being. The pet theories concerning aboriginal sexual promiscuity, matriarchal society, the cruel treatment of women and children and lack of private ownership are all shown to be unsubstantiated by facts. Yet current literature is filled with these vagaries and many poor students in so-called seats of learning "are left under the impression that the guesses and 'high-piling hypotheses' of Spencer, Morgan and J. G. Frazer have never been successfully attacked."—In the booklet, "Eugenics" (Benziger. 40c), Rev. Valère Fallon, S.J., gives a brief history of the rise and progress of the eugenic movement and of its present tendencies. Discussing the morality of Eugenics, the author shows that its chief aim is both lawful and praiseworthy; but he has naught but severe condemnation for most of the means and methods employed or advocated by the majority of Eugenists, especially by those propagandists of the United States who seek by the mutilation of defectives and similar methods to eliminate the so-called unfit. The more urgent tasks of Eugenics, according to Father Fallon, are the development of the science of heredity, the scientific study of the influence of environment, and an uncompromising opposition to Neo-Malthusianism.—A thorough presentation of the subject, "Can a Catholic Be a Socialist?" is offered by the Austrian author, Franz Zach, in his "Kann ein Katholik Sozialdemokrat sein?" Though the question is treated from a European aspect, the underlying principles are of universal pertinence. Certain modifications would naturally be required in dealing with American Socialism. The price of the book is fifty cents and the returns will be devoted to Austrian Charities. It may be obtained from Elizabeth Bergs, 483 Twenty-seventh Street, Milwaukee, Wisconsin.

Sociology

Rights for Women or Privileges?

AN amendment to the Constitution, providing that men and women shall have "equal rights" throughout the United States has been introduced by Senator Curtis of Kansas. The brief phrasing of the amendment precludes even an attempt to define the very terms upon which the whole force of the article depends.

It is sometimes held that the adoption of this amendment would destroy the privileges which, in a number of States, are secured to women by law, as well as some extended to them by courtesy and custom rather than by legal enactment. This would not necessarily follow, although it is certainly a possibility to be reckoned with. Technically at least, a privilege cannot be argued in derogation of a right, since a right is confirmed rather than weakened by a privilege. Practically too, it would seem to follow that the acquisition of a right should not destroy a privilege, unless the privilege is incompatible with the exercise of the right or is expressly annulled in the act by which the right is conferred and defined. However, in good faith or in bad, the attempt might be made, should the amendment be adopted, to place men and women on precisely the same plane before the law.

An "equality" of this kind would ultimately lead to some very glaring and hurtful inequalities, since it is founded on a disregard or denial of vital and ever-insistent facts. The sexes are "equal" in the sense that men and women are alike human beings, created by Almighty God in His image, and destined to praise, revere and serve Him. But from the standpoint of physiology, biology and psychology, the differences and "inequalities" between the sexes are almost innumerable; upon them rests the discrimination which society draws, and which civilized men commonly admit in their social and legal relations with women. Hence it is fundamental in this inquiry to observe that "equal rights" cannot be taken in the sense of "identical rights." Precisely because they are not men, women stand in need of certain privileges denied to men. It also follows that were women to be denied certain rights possessed by men, the deprivation would not argue injustice. As far as the law and social usages are concerned, the purpose should be to give to each not the same treatment, but the treatment which will best develop the qualities peculiar to men and women, thereby enabling them to make the greatest contribution to the social order.

Possibly the most notable recognition of the truth that men and women cannot enjoy precisely the same legal status is found in the minimum-wage laws and the laws which, in some States, debar women from unusually fatiguing and hazardous occupations. These laws are founded on the fact that in certain circumstances the civil power must create a condition of inequality, with the balance in favor of woman. In reality, however, the State intends to establish a proper equality (as well as guard its

own best interests) by providing woman with something which, ordinarily, man either does not need, or can obtain for himself without the aid of the law. The legal supposition, struck erroneously, perhaps, but in good faith, is that a man can conclude a bargain in disposing of his time and services, so that the resulting contract will be right and just. But the same supposition is not made for woman; hence the minimum-wage laws for women but not for men. Similarly, if the law orders definite rest-periods for women, and prescribes none for men, it presumes what is usually true, namely, that men do not need the rest-period, or if they do, that they are able to persuade or force the employer to concede it.

It is clear, then, that there should be no question of accepting the amendment unless a satisfactory definition of what is meant by "equal rights" can be agreed upon. Men and women are not made "equal" by treating them in exactly the same manner, since identity or even similarity of treatment may be equivalent to cruelty or gross injustice. They should be dealt with according to their needs and capabilities.

But it may be taken for granted that the proponents of the amendment do not intend that it shall destroy or even curtail any favor or privilege now enjoyed by women. Whatever their intention, they will experience serious difficulty in working out a programme which does not create a special class of citizenship. Theoretically, there can be no legal or political inequality in a democracy. Under the new amendment, it is not easy to see how serious inequality can be avoided. Women will not only be citizens with all the rights possessed by men, but citizens who in addition to these rights possess a body of privileges. Even as matters now stand, it is not always easy to decide what is a civic right, what a privilege and what a duty. Jury-service is an instance in point. No one in his right senses regards it as a privilege. It is sometimes called a right; more accurately, it is a civic duty. As Judge Talley of New York remarked some years ago, when the subject was first moved in the Eastern States, if it were a privilege, there is no special reason why women should not have it. But if it is regarded as a duty, a further question may be interposed.

Have women duties which are not only more intimate, but of greater actual value to the State itself? Does her duty to her husband and to her family, her duty, that is, as a home-maker, take precedence of her duty in this respect to the State? No one would think of asking a mother to leave a sick child to sit on a jury in a horse-stealing case. For probably nine out of ten women the normal career is that of home-maker, and in it they will find their largest measure of happiness and of usefulness. On the home depends, in a degree, the extent and importance of which cannot be estimated, the stability of the State itself. In one of the Western States, I believe, jury-service is left to the option of the woman. This provision may mean either the recognition of a higher duty for

women, or the determination to secure, over and above equal civil rights for women, the beginning of a body of privileges. And that in a democracy is not a cheering prospect. In my judgment it is infinitely more objectionable than the establishment of a body of privileges for capitalists.

But whatever may be said of privileges, it cannot be denied that social order and the State, to confine myself to that sphere alone, would suffer great harm were women, generally, to concede that the virtues and duties of the domestic career are of lesser importance than the acquisition of "equal rights" and the exercise of certain civic duties which men can perform at least equally well. I have known many a man who *de facto* was an intelligent juror, an upright judge, an incorruptible lawyer, or a physician with a mission of beneficence and cheer. But I cannot think of one who could qualify as a home-maker while his wife busied herself with trade, a political career or a profession. As has been well said, a mere man can build a house, but only a woman can make a home.

P. L. B.

Education

"The Same Old Bill"

OUR ancient enemy, the Towner-Sterling bill for the establishment of a Department of Education, reappears under a new name and number. On December 17, 1923, it was introduced in the Senate (S. 1337) by Senator Thomas Sterling of South Dakota, and in the House (H. R. 3923) by the Hon. Daniel A. Reed of New York. First introduced in October, 1918, this measure was known as the Smith-Towner bill. When Senator Smith of Georgia failed of reelection, his place as sponsor was taken by Senator Sterling, and we spoke of the Towner-Sterling bill. With Judge Towner promoted to gubernatorial rank in sunny Porto Rico, Mr. Reed of Dunkirk, New York, assumes his educational robes in the House. But with all the changes, both in name and number made since October, 1918, we are confronted with the same old bill. "It is identical," Senator Sterling writes me, "with the measure I introduced at the last session." Since the Senator is right, the new bill is open to all the objections urged against its predecessors.

Without exception these objections can be traced to the constitutional principle which reserves control over the local schools to the respective States, and hence denies it to the Federal Government. This principle is today universally admitted, although five years ago the supporters of the Smith-Towner bill denied it by specifically vesting the Federal Government with an absolute control. The present contention is that the bill, in the form literally forced by its opponents, leaves the States free to conduct their schools as they see fit. If this contention be true, it leads to the absurd principle that the Federal Govern-

ment may annually give away \$100,000,000 of the people's money, without retaining the right to regulate and control the purpose of the appropriation and the manner in which it is to be expended. Apart from the fact that Congress can appropriate only for the purposes mentioned in the Constitution, among which support in whole or in part of the local schools is *not* found, it is a matter of record that under the "fifty-fifty" plans now existing, Congress actually does retain complete control of the sums appropriated. The appropriations to aid the States in road-building are an instance in point. They are also an instance of what we may prepare for if Congress begins to subsidize the schools. For the Arkansas road-building scandals which the President has ordered the Secretary of Agriculture to investigate, show clearly that if the Federal Government proposes to blight our schools with another "fifty-fifty" project, we must be prepared, in the words of Senator Walsh, "for an orgy of incompetency, neglect, delay, procrastination and graft." School teachers who fondly imagine that Federal aid will remove the conditions which force them to work for less than a New York street-cleaner, will do well to reflect seriously on what they may expect when through Federal intervention, the local schools are subjected to the domination of a Federal political machine.

But the contention that the present bill leaves the States supreme, is not true. It is absolutely false. In case of disagreement between the States and the Secretary of Education, the plain terms of the bill itself divest a sovereign State of its power of final judgment, to confer it upon a branch of the Federal Government, namely, Congress. Congress, then, not the State, will decide whether or not the terms of the bill and the conditions under which the appropriation is granted, are being properly met. To safeguard the rights of the States, I suggest that lines 15-18 of section 14 be amended. They read:

If after being so notified a State fails to comply with the requirements of this Act, the Secretary of Education shall report thereon to Congress not later than in his next annual report.

The purpose of this report is not to enliven Congress with the story of a conflict between the Secretary and some recalcitrant State. It is to say that Congress has power to cite a sovereign State into court, and to judge between it and the Secretary. In other words, it is proposed that in case of disagreement, the Federal authority shall be empowered to rule. There is nothing novel in this proposal; it was settled when Lee surrendered at Appomattox. The novelty comes from the Sterling-Reedites' naive contention that the bill in no wise suggests Federal control. I would propose that the section be amended by substituting for lines 15-18, the following or similar words:

But in case of conflict as to the right of any State to qualify under the terms of this Act, or as to the use or expenditure by any State of any appropriations granted under the terms of this Act, the judgment of the State so applying or contending shall be accepted.

Obviously no supporter of the bill will admit this

amendment, principally for two reasons; first, it leaves the States in undisputed possession of their constitutional rights over the local schools, and, second, it strips down to the rags of its absurdity the contention that the Federal Government need not control what it subsidizes.

The conclusion that the Federal Government must control its appropriations is inevitable. As far as the theory runs, when Congress appropriates money, whether for the building of a battleship or the construction of a road, the Federal Government must name the contractor, specify the materials down to the last rock and door-knob, supervise the building, examine the finished product, and subject it to a final test, before it pays the bill. In practise, graft and incompetence will probably intervene, but this, at least, is certain: if the Federal Government is permitted by us, its masters, to begin appropriations for the local schools, the Federal Government will end by owning, and ruining, the local schools.

In his message to Congress, President Coolidge rejected that part of the Sterling-Reed plan which authorizes the appropriation of Federal funds for local educational purposes. Possibly he was moved to this position by his determination to cut down expenditures; but since he pointed out that control of the schools belongs to the States, there is reason to believe that he saw, in the money clause, the beginning of a dangerous, unconstitutional usurpation of a local right by the Federal Government. His recommendation was for a Department of Public Welfare and Education, with power to investigate general educational conditions, and to offer "advice and counsel" to the States.

Undoubtedly, Congress has power to create such a Department. But is a Department needed? In my judgment, it is not only superfluous but dangerous. No one believes that it would long remain without an appropriation. Sooner or later it would follow the example of the Children's Bureau, which after beginning with a modest appropriation of \$125,000 now controls millions and is lobbying for more, and of the Department of Agriculture which from an obscure position among the bureaus has grown to gigantic proportions. The President is undoubtedly correct in hinting that the Federal Government does all that it can properly do when it confines its aid to the respective States to "advice and counsel." But to investigate educational conditions and theories, to transmit useful results to the schools and to the public, and to stimulate by all proper means a deeper and more sincere interest in education, it will not be necessary to create a new Department. All these purposes can be accomplished by a bureau of education, adequately staffed and supported and absolutely divorced from the influence of partisan politics. Dr. Claxton was not removed as head of the bureau for the good of the service, and with all respect to the present incumbent, it cannot be said that Dr. Tigert was appointed for the same reason. Regarded as a semi-academic agency, the bureau is capable of good

work. Were it expanded into a Department, headed by a Secretary, appointed for reasons of political advantage, and entrusted with the dispensing of an annual appropriation of \$100,000,000, we should soon witness the spectacle of the local schools participating in national partisan political brawls, and, in the end, the usurpation by the Federal Government of an invaluable right pertaining to the States.

PAUL L. BLAKELY, S.J.

Note and Comment

Our Readers' Charities
and Their Effect

ONE who has been particularly helpful in the distribution of the great charities of our readers for the starving poor and the afflicted Religious Communities in Germany writes:

I have read in various American newspapers that occasionally find their way here, that European nations do not appreciate or rightly interpret the charity Americans are showing them. Well, nations as a unit, are just a little outside my sphere, but I would like to assure you Father of something that you must already know from your own correspondence: that to every individual or every community of nuns to whom AMERICA'S charities have been administered here, they have been a new lease on life, and have been most gratefully acknowledged and appreciated as such by the recipients. Aside from the prayers, Communion and novenas being constantly offered for them. I am sure that could the charitable contributors to your fund but see that look of thankfulness and renewed hope that appears on the face of a worried mother or a hard pressed superioress on receipt of their donations, they would feel more than repaid for any sacrifice they may have made through their contribution.

This letter comes as a benediction to the hearts of AMERICA'S readers who have so generously responded to the appeal of Christ in His poor.

Gathering Our
War Records

FIVE years have passed since the World War and the National Catholic Welfare Conference is still earnestly engaged on the great work of completing our Catholic war records. This is indeed an important undertaking and must not be left imperfect in these days when the accusation of disloyalty is ever and again revamped by professional bigots. As Catholics we are well aware of the historic rôle that we have played, particularly so are the "20,000 Catholic families who still mourn the loss of their sons on the field of honor." But we must be able to show the records. Hence the appeal now addressed to us:

The Bureau of Historical Records, N. C. W. C., has been engaged for five years in gathering together an accurate record of the part played by American Catholics in the World War. Hundreds of thousands of names have been assembled, carefully documented and filed, but there remain the names of thousands of others of whose service there is no record whatever. Now, if ever, is the time to complete this task. To delay much longer will surely result in immeasurable difficulties, misunderstandings and confusion

Future generations of American Catholics will be compelled to move in the dark unless the completed record is assembled.

You are urged again to do your share in this important task. Please send in to the Historical Record Bureau the names of all those whom you know to have served in the war. The name and city or town from which the service was entered will suffice if additional information is not available.

Please don't take anything for granted. Send in your names today. They may never reach us if you do not. Address: N. C. W. C., Bureau of Historic Records, 1312 Massachusetts Ave., N. W., Washington, D. C.

While it is well that individuals should do all they can to fill out these records, it would seem that above all things each chancery should collect from its respective parishes an absolutely thorough record of the names of all within its parish limits who participated in the war. Only by united and authoritative action can this work be made perfect. There will then always be still many names to collect, but this will be merely a process of gleaning where the reapers have done as perfect a work as possible.

Ascribes to Protestantism Inferiority Complex

DRAWING its own contrast between the Catholic Church and present-day Protestantism, the New York *Freeman*, in a recent issue, claims to see in the latter an "inferiority complex in the field of organized religion." It says:

The countless sects into which Protestantism has long been divided have been content either to follow Rome at a greater or less distance, insisting that they were Catholic because outwardly they were formal and devout, and that what they had to offer was "just as good" as the great original; or else to wrap the mantle of their petty conceits about them under the delusion that only by eschewing ritual and creeds and all "the beggarly garments of Antichrist" could God be worshipped in spirit and truth.

What the psychologist would expect after such a start is precisely what happened. Protestantism has run fast and hard, but it has never succeeded in catching up. It has turned feverishly from one device to another, but it has failed to hold its own. The Protestant church-buildings in this country contain three times as many sittings as there are communicants, while Rome has three times as many communicants as there are sittings.

The writer professes to find a confirmation of his conclusions in what he describes as "a neurotic interest" in causes, such as those fathered by the Anti-Saloon League. We give this as the view of an outsider, evidently neither Catholic nor Protestant, in his effort to gage the religious situation. One thing is certain, that Protestantism can never satisfy the intellect and heart of man as Catholicism alone can do, so that the issue, as the writer vaguely senses, must ultimately resolve itself for each individual soul into the Catholic Church or no Church at all.

Great Mission Work of French Women

ENTHUSIASTIC interest in the foreign missions was displayed in a congress of delegates of the various women's organizations recently held at Paris. Sewing is to be done by the members of the organization

in the interest of the missions, lectures are to be given in girls' clubs and similar societies and mission study is to be encouraged in the schools, particularly in connection with the teaching of geography and history. The Apostolic Society has created in all sixty-seven needlerooms to provide the rectories and sacristies of the missions, and has already sent about 1,000,000 objects at the cost of approximately 17,000,000 francs to the various mission countries. Reporting the details of this great campaign, the N. C. W. C. News Service mentions the historic mission work of noted French women in the past, as enumerated by Georges Goyau at the closing session of the Congress. Among these women are given the names of:

Mademoiselle de Guercheville, who opened the road to Canada to the Society of Jesus; The Duchess d'Aiguillon, who helped the Sulpicians in the foundation of Montreal; Pauline Jaricot, who founded the Propagation of the Faith; the White Sisters of Africa, sent out by Cardinal Lavigerie to conquer the Black World; the Missionaries of Mary, who received in one day 1,000 applications for six vacant places in their leprosariums; the Sisters of Saint Joseph of Cluny; the Sisters of Charity and the Religious of Saint Paul of Chartres.

Not least to be recorded is the spiritual work accomplished by her who is "the little sister of the missionaries," Blessed Thérèse of the Child Jesus. France indeed may well be proud of her mission record of the past, and there is no reason for believing that she will not live up to this in the future when the evils of the war have become a memory of bygone days.

Federal Council of Churches and the Ku Klux Klan

IT is comforting to notice from the report presented at the recent three-day session of the Executive Committee of the Federal Council of Churches, representing twenty-nine denominations, that there was no mincing of words in the condemnation of the Ku Klux Klan, particularly in so far as interracial relations were affected. "The disposition to despise the gifts of other races and to foster a spirit of divisiveness among the groups that together constitute our national fabric," the report reads in part, "is both socially perilous and unchristian." Addressing the Church leaders on this subject Mrs. Winsborough, superintendent of the Women's Auxiliary of the Presbyterian Church in the United States (South), declared:

This organization combines all the evils which the church has been decrying for many years. Mob violence in its naked reality is unlovely enough to repel honest men, but the Ku Klux Klan clothes mob law under the guise of benefaction. It is organized anarchy, breaking up homes, terrorizing communities, torturing and slaying its victims, and accomplishing its diabolical purposes with covered face.

While persecuting the race from which our Master came, they have adopted the cross as their symbol, and saddest of all have enlisted among their followers thousands of those who profess to be followers of the lowly Nazarene who came to bring peace to the world and who called all men His brethren.

Since this report appeared, E. Y. Clarke, one of the Klan's founders, has confirmed all its charges.